

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## THE CHRISTIAN SECRETARY.

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HARTFORD, CONN.

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## MISSIONARY INTELLIGENCE.

### INTERESTING NEWS FROM BURMAH.

AVA.

#### MR. KINCAID'S JOURNAL.

Stupidity of the Burman Priests.

July 20. We have had about fifty priests at the house to-day. Among them was a lad about 10 years old, to whom I gave a catechism. He refused it, saying, "I want a large book." If I go to your monastery and ask, said I, will you give me a large book? "If they were mine I would, but the books belong to the bishop," he replied. I said, "What do you worship?" "A god." Where is he? "In the monastery." And what is the god made of? "Stone." Do you worship the bishop too? "Yes." And which is the most excellent, the stone, or the bishop? "They are both alike." I mention this conversation, because it is a specimen of the great mass of the priesthood. They are a class of people secluded from the business of the world, and save their morning excursions after rice, they lounge and sleep the whole 24 hours. It is an enormous idea that they are a learned class of Burmans. As a general thing, they are the most proud, stupid and ignorant class of people in the empire.

#### Burman Ideas of the Future State.

22. Several persons from Ummarapora called, as they said, to investigate the new religion. After conversation began, it appeared that their object was to defend their own tradition. They could not conceive a state of existence free from change; therefore heaven or annihilation is the dearest object of their desires. I took occasion to inquire minutely into their views of *nibbana*, whether it is an eternal sleep, or whether it was a cessation of all existence, that is, truly annihilation. They said that the highest *nibbana* country, the most blissful state of existence, though it continued through almost immeasurable ages, was still to end, and the being who had been for countless ages enjoying the bliss and glory of that exalted state was subject to four evils inseparably connected with the whirlwind of transmigration, poverty, sickness, old age, and death. Existence therefore is an evil, and annihilation is the greatest good. How dark, how cheerless the prospect of the heathen!

#### Feelings of the five young Priests.

24. Among the many that have called to-day were five young priests, who said, for 20 days they had been reading our books, and were convinced that the religion was true; they were resolved therefore to throw off the yellow cloth as soon as Lent was over, as no one in the time of Lent can lay aside his priestly office with safety to himself. That these young men are sincere, I do not doubt, yet I have little expectation that they will find sufficient courage to take this step.

#### The anxious dream.

27. Two interesting young men, who have appeared for some days past to drink down the truth, called this morning greatly agitated in mind. One of them dreamed that he and his companion saw the 12 apostles in shining raiment; they spoke of heaven in utterable language, and then bid them enter the broad stream of water that lay before them, and pass to the opposite side. They both entered the river greatly terrified on account of the waves and alligators;—the river was so wide that they could only just deary the opposite shore. Having entered the river, in an instant they were on the opposite side, in a country for beauty and glory that exceeded all description.

#### A Royal Secretary.

August 4. One of the royal Secretaries called this evening, at about 2 hours, and asked many questions about various countries; but whenever I brought up the subject of religion, he remained silent. Whether he felt entirely indifferent, or was afraid his followers, or some one among them, would report evil against him, I cannot say. He begged a map of me, and I offered him a book with it; however he handed the book back, without even an apology for doing so.

5. The Secretary was here last evening, sent two of his men to-day for a book. We have had crowds in the verandah; the greater number have been priests, and there has been much disputing. Oh! when will darkness be past, and the true light shine. Sometimes I hope a little light is breaking in upon the deep gloom.

This evening I had the pleasure of welcoming a parcel from America. How gratifying to hear from dear and distant friends, and to learn that the work of the Lord is prospering in all parts of the Union.

13. Great numbers in the verandah to-day. Most of them listened and not a few commended what they heard, but some have disputed violently. Among the opposers was a young priest, who used all the bitter and cruel language he could bring to his aid. He said I was a deceiver, an emissary of the English,—that my teaching was heresy, and none but fools would believe it.

#### Ummarapora.

23. Visited Ummarapora, which was formerly the capital of the empire. It is 5 or 6 miles to the east of Ava, it is pleasantly located, and I should think the population to be nearly as large as Ava. I called on the Governor, and though I took no present, which is contrary to custom, yet he treated me very kindly.

Here are great numbers of Chinese and many thousands of Khatays. Whole streets are filled with their shops. Among other curiosities was a bell of an amazing size; 25 or 30 persons could sit under it, completely shaded from the burning sun. The Governor gave me an account of the manner in which it was cast.

I had about 60 tracts, they all went off quick, and I regretted not having more. This is a delightful

place for a missionary station, and I hope the time is not far distant when we will be able to occupy it in the name of the King of Kings.

#### Discouragements.

26. A man called to-day, and gave us convincing evidence of human depravity. If we had robbed him, he could not have abused us more; but what made his case peculiar, he had for about four weeks been a constant visitor, had read nearly the whole Testament, and all the tracts, professed to believe the gospel, and we began to think he was near the kingdom of God. To-day he disputed, reviled, and blasphemed. Amidst such discouraging events, it is consoling to reflect that the day of God's power will come.

31. For several days past I have been oppressed with a burning fever, attended with acute pain in the head. To-day it has left me, and in 2 or 3 days I hope to be at my work as usual. The heat exceeds anything I have before felt in India. For three months there has been but one fall of rain that has moistened the ground.

[To be continued.]

The letters below, from brother Howard and sister Vinton, written at the moment when they withdrew their feet from their native shores, breathe a spirit of entire consecration to God and their work, well calculated to dry the tears of friends, and rebuke that selfishness which would detain them longer here. It is doubtless a specimen of the joy springing up in the bosom of each one of the company.

From the N. Y. Bap. Register.

HAMILTON, July 8, 1834. MR. EDITOR.—Thinking that some of the friends of the missionaries who have lately sailed for the east, would like to hear what their feelings were, I send you extracts from two letters received yesterday, one from Br. Howard, the other from Mrs. Vinton.

W. H. SHAILER.

Br. Howard writes, "At sea, July 2, 1834. "Dear Br. Shailer.—This is to me the happiest morning of my life. About ten o'clock, the sails of the Casimere, commanded by Capt. Hallet, were spread, and the precious breezes are now wafting us away, away. Never before could I repeat the lines in our missionary hymn with such thrilling interest—

"Bear me on, thou restless ocean."

"Since I saw you, my health, and that of Mrs. Howard, has been good. Her's is now better than it has been at any time previous since our acquaintance."

"As the shores of my native land are receding from my view, I think of many dear friends with the deepest interest. But are not souls in Burma dear too? Yes, and I most gladly hasten to proclaim salvation through Jesus to the benighted and perishing."

Yours, H. HOWARD.

Sister Vinton wrote on the morning of the 30th of June; they then expected to sail in the course of that day.

"Boston, June 30, 1834. "Br. Shailer—I have stolen away from company, to spend one moment in writing you a line, just as I am about to leave my much-loved native land. As I shall have but a moment, I shall only express a few detached thoughts, which I hope will be kindly received. We expect to-day, in a very few hours, to see the green hills of happy America fading from our view, without the most distant prospect of ever planting our feet again on its much-loved soil. Perhaps you are ready to exclaim, how do you feel? I answer, that it is too cold language to say we are willing to go; I feel more like exclaiming, can it be possible that the morning so long wished for has arrived, and have we indeed the prospect that we may sail for Burma? True, we have not the assurance that we shall ever arrive there. But we feel an indescribable peace of mind in committing ourselves to the kind providence of our heavenly Father; and if it is more for his glory that we make our bed in the briny deep, than to land on Burma's shores, we say, *amen*.

All we want and desire is that God may be glorified, his cause advanced, and souls saved; and if we may be used as instruments to promote these, we would not care how. But if God should permit us to land on Burma's benighted shores, methinks our hearts would flame with gratitude, as we go into the Karen jungle, to proclaim to the inhabitants the unsearchable riches of Christ's redeeming love. Oh! and it is our fervent prayer that you and many of your associates in Hamilton may hereafter enjoy what we enjoy, and what we have in anticipation. Shall I say that it is no trial to leave my friends, home, and country? No, it is no trial, since Christ has said that "he that loveth father or mother more than me, is not worthy of me." You will see that it is not self-denial to obey those we love best, especially since he whom we most ardently love promises to be with us, saying, "Lo, I am with you always." But time fails, and I must forbear till I arrive in Burma.

Yours in Christian love,

C. H. VINTON.

The following are the names of the 11 Baptist missionaries who go out with Mr. and Mrs. Wade, in the ship *Cashmere*:

Rev. Hosea Howard, late residence, W. Springfield, Ms. Received Literary and Theological education at Hamilton Seminary, N. Y. Mrs. Terrence Patten Howard, late residence, Onondaga co. N. Y.

Rev. Justus H. Vinton, late residence, Willington, Tolland co., Conn. Educated at Hamilton Literary and Theological Seminary, N. Y. Mrs. Calista Holman Vinton, late residence, Union, Tolland co., Conn. Educated at Wilbraham, Ms.

Sewal M. Osgood, Printer, late residence, Watertown, Jefferson co., N. Y. Mrs. Eliza Brown Osgood, late residence, Watertown, Jefferson co., N. Y.

Rev. William Dean, late residence, Morrisville, Madison co., N. Y. Educated at Hamilton, N. Y. Mrs. Matilda Coman Dean, late residence, Morrisville, Madison co., N. Y.

Miss Ann P. Gardiner, State of New York. Rev. G. S. Comstock, late residence, Rochester, N. Y. Sarah Davis Comstock, late residence, Brookline, Ms.

Missions to the West Indies.—The directors of the London Missionary Society have decided on sending out fourteen additional missionaries to the British West Indies to preach the gospel to the colored population.

The following is from the Journal of Mr. Thompson, during a tour to Jerusalem and vicinity, contained in the *Missionary Herald*.

After two hours' ride over uneven plains of sand, we reached the Jordan as the sun rose above the mountains of Moab. Immediately, the pilgrims rushed heading into the stream, men, women, and children, in one undistinguished mass. Many of the men were in a state of shameless nudity, and the females, in changing their scanty dress, were shockingly exposed. The haughty Turk sat upon his beautiful horse, and enjoyed the exposure of the "Christian dogs," highly. Nothing is more degrading, in their estimation, than such exposure of females with their bath. The men ducked the females, as the farmers do their sheep, while the little children were carried and plunged under water, trembling like so many lambs. Some had water poured upon their heads, in imitation of the baptism of the Saviour, for it is part of the tradition that our Jesus was here baptized; and the ruins of an old convent near at hand are still to be seen, and ascertain the exact locality, to the perfect satisfaction of the devout pilgrim. The Latins, however, maintain that the event took place some miles higher up the stream, and hence they bathe there. I hope they have a more convenient place than the Greeks. It could scarcely be more unsuitable. The banks are nearly perpendicular, and very muddy, while the current is astonishingly rapid, and at least ten feet deep. It required the most expert swimmers to cross it at all, and one less skilled would be inevitably carried away, as we had melancholy proof. Two Christians and a Turk, who had ventured too far, were drowned without the possibility of rescue; and the wonder is, that many more did not share the same woe thousands were bathing at once. This sad accident, which would have cast a shade over the whole assembly in America, produced very little sensation amongst the pilgrims. In fact, this pilgrimaging seems to obliterate every benevolent feeling from the heart. For example, when we left Jerusalem, the guard immediately in front of me, in coercing his horse, fired off his pistol, and shot a woman dead; and yet I never heard the affair named afterwards, but with levity. And as we came along, if any poor woman was unhorsed and rolled down among the rocks, it called for nothing but loud laughter from the passing crowd. So far as I can judge, nothing but unmixed evil results from these foolish pilgrimages.

The Jordan would scarcely be dignified with the name of river in America; and its appearance is very insignificant constantly. It is deep, narrow, and very muddy; and hurries away to the sea with great velocity. Before you reach the stream itself, you descend several benches or "banks," and then at this time much swollen with rains, and the melting snows of Hermon and Lebanon, it was still 15 or 20 feet below its perpendicular banks. It has a very winding course, and resembles much the streams of the Mississippi valley; having on one side a perpendicular bluff, and on the opposite, a low beach covered with weeds, bushes, and drift, and very in width. In this place it was about 40 rods, and the whole of it had very recently been inundated. Whether these are the banks which were overflowed when the Israelites passed over, is uncertain; but at all events, it would be impossible at this day, for such a host to pass the Jordan at the same season of the year, without either a bridge, or a miracle; for boats could do nothing in such a current. Travellers have differed widely in their descriptions of this river, principally from two causes; visiting it at different seasons of the year, and at different places. When I saw it, the width might have been twenty yards, and its depth ten feet.

"The Dead Sea.—After the pilgrims had bathed we left them and turned down to the south, in company with three or four other English travellers, and a guard from the governor, to visit the Dead Sea. We rode across plains of barren sand for an hour and a half, when we stood upon the shore of this memorable lake. Without any reference to what others have said, I can testify to the following facts. The water is perfectly clear and transparent. The taste is bitter and salt, far beyond that of the ocean. It acts upon the tongue and mouth like alum, and smarts in the eye like camphor, and produces a burning, pricking sensation over the whole body. It stiffened the hair of the head much like pomatum. The water has a much greater specific gravity than the human body, and hence, no efforts would cause us to sink below the surface; and standing perpendicularly, you would not descend lower than the arms.

Although there was evidence in the sands thrown upon the beach, that in great storms there were waves, yet there appeared to be some foundation for the reports of its immobility. Notwithstanding there was considerable breeze, the water lay perfectly lifeless, causing not the slightest plashing against the pebbles on the shore. The ancient historians say that large quantities of bitumen were gathered from the surface of this lake; and is it not quite possible, to say the least, that it formerly existed in such quantities as to spread over the whole face of the sea, and thus effectually prevent the wind from interrupting its death-like quietude? Modern travellers state that there is very little of this substance now to be found, and certain we saw nothing like it. We saw no fish nor living animals in the water, though birds were flying over it in various directions unharmed. We all noticed an unnatural gloom, not merely over the sea, but also over the whole plain below Jericho. This is mentioned also by ancient historians. It had the appearance of the Indian summer of the "valley." Like a vast funeral pall let down from heaven, it completely shut out all prospect, at a short distance down the sea. Having gathered some singular pebbles from the shore, and filled our cans with the water, we returned to the camp about noon, highly pleased with our excursion.

From the Sunday School Journal.

#### DR. STAUGHTON.

During his residence in Bordentown, he mingled in the deliberations of the Philadelphia Association, which, at that time, embraced within its bounds the Baptist churches with the stars of New Jersey. This place was also, for a short time, the residence of the celebrated Thomas Paine. Permit me, in passing, to introduce a short conversation. Mr. Staughton was one day sitting at his door, when Thomas Paine stopped, and, after making some remarks of a general character, he observed; "Mr. Staughton, what a pity it is that a man has not

some comprehensive and perfect rule for the government of his life." He replied, "Mr. Paine, there is such a rule." "What is that?" he said. Mr. S. repeated the passage, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." "Oh," said Paine, "that's in your Bible," and immediately walked away.

Dr. Staughton lost his eldest child at the age of 21 months. His biographer says: "About 25 years after this sad event, I walked with him to the gate of the burying ground, in which the ashes of his child reposed. He pointed to the spot and said, 'there lies my precious little Hinton.' He turned away—his heart was full, and the tears rolled down his cheek, as though the departure of the child was an event of the preceding day. On the stone erected to mark the spot where he sleeps, after the date of his death and age at which he died, are seen the beautiful lines of Dr. Doddridge:

"See Israel's gentle Shepherd stands,  
With all engaging charms,  
Hark how he calls his tender lambs,  
And folds them in his arms."

He became pastor of the Baptist Church in Philadelphia, in 1805.

To contemplate the multiplied engagements of Dr. Staughton during his residence in Philadelphia, it would seem almost impossible that any human constitution could sustain them. Besides the daily instruction of youth, he preached for some time four sermons every Lord's day. His morning exercise, at six o'clock, was exceedingly interesting. This took place in the southern part of the city, near the Swedes' church, under a large beech tree. Frequently from eight hundred to one thousand persons were assembled together, among whom were many seamen. Here many solemn and weeping seasons were experienced, and many will bless God through all eternity that they ever sat under the shade of the venerable beech, and heard the voice of him who being dead yet speaketh. The texts of scripture from which he preached, on these occasions, were of a peculiarly appropriate character, such, for example, as the following:—"And he shall be as the light of the morning when the sun ariseth, even as a morning without clouds, as the tender grass springing out of the earth by clear shining after rain." "The path of the just is as the shining light, which shineth more and more unto the perfect day." Prov. iv. 18. "The day-spring from on high hath visited us." Luke i. 78.

In the chamber of sickness, his facility of imparting consolation was remarkable and effective. On one occasion, he visited a young lady, a member of his church, whose frame was rapidly sinking under a pulmonary attack. He entered the room immediately after she had been taken from a bath. Her strength was so far diminished, that she scarcely appeared to be conscious of what was passing around her. The sound of his voice seemed to rouse her to life. He said to her, "My dear child, how do you feel to-day?" She replied, "Very weak, Doctor." He immediately repeated the lines,

"When I am weak, then am I strong,  
Grace is my shield and Christ my song."

Had an angel from heaven appeared to strengthen her, she could not have been more suddenly revived. She became animated, and conversed freely upon the goodness and grace of her Saviour.

On another occasion, he had been stating a number of encouraging considerations to a person, which seemed to produce but little effect. They were all adapted to the case of enquiring sinners, but she felt as if she had no part or lot in the matter. At length she said, "Ah, sir, mine is a peculiar case." His reply gave instant relief to her mind; "And Christ is a peculiar Saviour."

"He will bestow on Jacob's raven,  
Peculiar grace and glory too."

To enumerate all the instances of this character would be to swell the memoir to an unwieldy size.

A youth in Philadelphia was suddenly deprived of life by the firing of a gun. The Doctor was called to attend his remains to the tomb, and to soothe the broken-hearted parents. Speaking at the grave, of the superintending providence of God in all the affairs of men, he suddenly paused; then elevating his hand, and in that peculiar manner which thousands have admired and felt, but which none have dared to imitate, he exclaimed, "Accident! accident! in all the creation of God there is no such thing as accident." The thrilling effect which this sentence produced is still remembered by many who heard it.

Throughout his ministerial career, he felt a deep attachment to young persons, and an intense desire for their salvation. His annual sermons to youth will live in the recollection of multitudes, through time and eternity. His addresses to them, on these occasions, were marked with peculiar solemnity and fervor. It is greatly to be regretted that these efforts of his genius and piety were not committed to paper, for the use of generations succeeding. The interest which he felt in these annual exercises is very forcibly described in a letter to his son, written from Virginia, in the year 1825.

"This is the first Lord's day in which, for nineteen successive years, I have not delivered a New Year's Sermon to crowded assemblies, with a view to the welfare of youth. I very sensibly feel the change created by my present circumstances. It is not my duty to complain. Providence, I believe, has changed my sphere of action, and submission to its dictates is my duty."

The first Female Bible Society in the world, Dr. Staughton proposed and assisted in forming. The ladies of Philadelphia enjoyed this honor, and long will they remember with pleasure, the voice, the encouragements, and the influence of their friend, now resting in the peaceful slumber of the grave.

If we have recourse to the page of history and peruse the lessons of civil and religious experience, they present to our view but gloom and darkness,—a continued tale of outrage on all the rights and liberties of mankind,—an atrocious tyranny of the few over the lives and fortunes of the many. Centuries rolled away, during which, universal despotism, with iron sceptre, swayed the civilized world. Men lay degraded, dishonored and debased; learning was banished from the earth or locked up in cloistered cells; civil liberty was unknown, and ecclesiastical tyranny triumphed over a prostrate world bound down by the chains of a superstitious discipline. The genius of a great reformer, however, unloosed the cords of oppression, broke the bonds of ecclesiastical tyranny, and burst the shackles of superstition. The world was taught to think; the human mind became enlightened; and mankind

stood redeemed and regenerated, and consummated that glorious reformation, the blessed fruits of which we enjoy at present. Civil and religious liberty was however, as yet, only in its infancy, and in the middle of the last century, great oppressions elicited an ebullition which, like the dove from Noah's ark, regained no resting place. Then it was that this new world, burning with the flame of light and liberty, determined to be free.

The congress of 1776 was called together, and declared free and independent. They called on the country to work out its own regeneration, and the fearful was the struggle, they relied upon the justice of their cause, and trusted in God for a successful issue. From that struggle we came forth an independent people, and we are now called to mourn for the patriot who united with our fathers in achieving so great a triumph.—N. Y. Journal of Commerce.

#### INFLUENCE OF AN INDIVIDUAL.

In a recent publication of the Massachusetts Sabbath School Society, which abounds with excellent sentiments, entitled "A Practical Directory for Young Christian Females," is the following narrative:

The amazing influence of one Christian, who shows in her life the spirit of Christ, is illustrated in a still more striking manner, in the life of a lady who died not long since, in one of the principal cities of the United States. I am not permitted to give her name, nor all the particulars of her life. But what I relate may be relied upon, not only as facts, but as far below the whole truth. She had for a long time been afflicted with a drunken husband. At length the sheriff came, and swept off all her property, not excepting her household furniture, to discharge his *grog* bills. At this distressing crisis, she retired to an upper room, laid her babe upon the bare floor, knelt down over it, and offered up the following petition: "O Lord, if thou wilt in any way remove from me this affliction, I will serve thee upon bread and water, all the days of my life." The Lord took her at her word. Her besotted husband immediately disappeared, and was never heard of again till after her death. The church would have maintained her, but she would not consent to become a charge to others. Although in feeble health, and afflicted with the sick head ache, she opened a small school, from which she obtained a bare subsistence; though it was often no more than what was contained in the condition of her prayer,—literally, bread and water. She had also another motive for pursuing some regular employment. She wished to avoid the reproach which would have arisen to the cause of Christ, from her being maintained upon the bounty of the church, while engaged in the system of Christian activity which she adopted. She remembered the duty of being diligent in business, as well as fervent in spirit. She was a lady of pleasing address, and of a mild and gentle disposition. "In her lips was the law of kindness." Yet she possessed an energy of character, and a spirit of perseverance, which the power of faith alone can impart. When she undertook any Christian enterprise, she was discouraged by no obstacles, and appalled by no difficulties. She resided in the most wicked and abandoned part of the city, which afforded a great field of labor. Her benevolent heart was pained at seeing the *grog* shops open upon the holy Sabbath. She undertook the difficult and almost hopeless task of closing these sinks of moral pollution upon the Lord's day, and succeeded. This was accomplished by the mild influence of persuasion, flowing from the lips of kindness, and clothed with that power which always accompanies the true spirit of the gospel. But she was not satisfied with seeing the front doors and windows of these houses closed. She would, therefore, upon the morning of the Sabbath, pass round, and enter these shops, through the dwellings occupied by the families of the keepers, where she often found them engaged secretly in this wickedness. She would then remonstrate with them, until she persuaded them to abandon it, and attend public worship. In this manner, she abolished, almost entirely, the sale of liquors upon the Sabbath, in the worst part of the city.

She also looked after the poor, that the gospel might be preached to them. She carried with her the number of these pews in the church which were unoccupied. And upon Sabbath mornings, she made it her business to go out into the streets and lanes of the city, and persuade the poor to come in and fill up these vacant seats. By her perseverance and energy, she would remove every objection, until she had brought them to the house of God. She was incessant and untiring in every effort for doing good. She would establish a Sabbath school, and superintend it until she saw it flourishing, and then deliver it into the hands of some suitable person, and go and establish another. She collected together a Bible class of apprentices, which she taught herself. Her pastor one day visited it, and found half of them in tears, under deep conviction. She was faithful to the church, and to impenitent sinners. She would not suffer sin upon a brother. If she saw any member of the church going astray, she would, in a kind, meek and gentle spirit, yet in a faithful manner, reprove him. She was the first to discover any signs of declension in the church, and to sound the alarm personally to every conscience. It was her habitual practice to reprove sin, and to warn sinners wherever she found them. At the time of her death, she had under her care a number of pious young men, preparing for the ministry. These she had looked after, and brought out of obscurity. As soon as their piety had been sufficiently proved, she would bring them to the notice of her Christian friends. She persuaded pious book-sellers to supply them with books. In the same way, she procured their board, in the families of wealthy Christians; and she formed little societies of ladies, to supply them with clothing. There was probably no person in the city whose death would have occasioned the shedding of more tears, or called forth more sincere and heartfelt grief. Her memory is still deeply cherished in the heart of her pastor. He has been heard to say, that he should not have felt so severely the loss of six of the most devoted men in his church.

How small a portion of our life is it, that we really enjoy. In youth we are looking forward to things that are to come; in old age we are looking backward to things that are gone past; in manhood, though indeed we appear to be more engaged in things that are present, yet even that is too often absorbed in vague determinations to be vastly happy on some future day, when we have time.—*Athen.*



For the Christian Secretary.  
THE AUTOBIOGRAPHY OF  
A CHRISTIAN SOLDIER.  
EDITED BY A JUNIOR OFFICER.

## CHAPTER V.

Next morning, I went to the recruiting officer, and enlisted myself in his regiment, along with a number of others, who had met for that purpose. We spent an hour together in private, when the officer solemnly commended us to the God of salvation, and gave us some instructions as to our future procedure. It was a time of love; heaven seemed to descend to earth, and our souls burned with desire to engage in the service of the "Prince of Peace." We were afterwards marched off to the city of Zion, in order to be supplied with clothes and arms, a plentiful store of which, the officer told us, was provided at the *Royal Armory*. The city stands upon a very high elevation, surrounded by bulwarks of immense strength, "beautiful for situation, the joy of the whole land." The gate by which we entered was called *Salvation*, which at a distance, seemed to us narrow and low, but on a nearer approach, of immense extent, and most magnificent appearance. On coming to the *Armory*, we found it a building of astonishing size and beauty; and as the gate was bolted, we had a little time to survey its exterior. The architecture was of the most simple, but at the same time, of the most imposing character. There was no profusion of ornament, or complexity of design, all was unique, simple and grand. The front was supported by six pillars of pure marble, and of great solidity and height, the names of which were, *Holiness, Justice, Faithfulness, Truth, Love and Mercy*. The name of the *Armory* itself appeared on the front of the building, "The Gospel of the blessed God," underneath which, the following words were written, "apparent with a species of supernatural light, 'Behold and live.'" The longer I looked at this magnificent structure, the more extensive and beautiful did it appear. Its very simplicity at first diminished its effect, but on a closer inspection, greatly heightened the grandeur of its appearance. Here, therefore, I could not help exclaiming in the words of a true poet, and a servant of the Great King—

"Oh, how unlike the complex works of man,  
Heaven's easy art, unnumbered plan!  
No intricate graces to beguile,  
No clustering ornaments to clog the pile,  
From ostentation as from weakness free,  
It stands like the celestial arch we see,  
Majestic in its own simplicity.  
Inscribed above the portal, from afar  
Conspicuous as the brightness of a star,  
Legible only by the light they give,  
Stand the soul quickening words, 'Behold and live!'"

After waiting a short time, admission was obtained, but by whom the gate was opened, we did not perceive; indeed, it opened of its own accord, as if by some mysterious power. Now the building appeared still larger than it had done to us from without. Indeed, its dimensions were quite boundless, and it was completely filled with the most beautiful arms, the appearance of which was so splendid as almost to overpower the senses.

We were soon supplied with the necessary clothes and arms, "the robe of righteousness and the garments of purity, the sword of the Spirit, the helmet of salvation, the shield of faith, the breastplate of righteousness, &c." We were then led to another quarter of the building, and in passing, had a glimpse of that part of it where the *Hospital* is situated, where there is only one physician and one medicine, "the balm of Gilead, and the physician there." We then came to the *Refectory*, in which there is every species of necessary food, and, in particular, a large supply of a most delicious and strengthening kind of viands, called "the sweet and precious promises," which never grow old—may be carried any where, and used in any situation, circumstances and climates. Of these, we partook plentifully, and laid in a store for future use; whilst at the same time, we had a draught of "the waters of salvation," mingled with "the wine of the kingdom."

Having left the armory, it was proposed, as we had a little time on our hands, to visit some other parts of the town. The first place we went to, was the *Acropolis* or citadel. It is called the *Rock of Ages*, a place of great extent and inconceivable height. Here we saw the *Shroud of Salvation*, waving in the winds of heaven, having on the one side written "Death and Victory," and on the other, "The will of the Lord and Gilead." From this elevation, we had a view of the whole surrounding country. Men appeared like grasshoppers, and their works wondrously insignificant. Assisted also by a peculiarly fine telescope, called "Christ in the soul, the hope of glory," and placed here for the use of visitors, we beheld the "Celestial city," where all the soldiers of the Cross land after death, obtain palms of victory, and crowns of glory, that shall never fade away. It is altogether impossible for me to give the faintest representation of its beauty; the inhabitants were innumerable, and the splendor of the place, ineffably glorious as it appeared, was not of an oppressive, but rather of a refreshing and elevating kind.

After visiting the citadel, we went to see the *River*, of which David speaks so beautifully,—"There is a river, the streams whereof make glad the city of our God, the holy place of the tabernacle of the Most High, &c." The banks were lined with palms; the stream was clear and gentle, and as it was evening, most beautifully reflected the Rock of Ages—the trees on its banks—the blue sky above, and the evening star, which was just beginning to appear in the firmament.

The day being spent, we retired to the *Baracks*, which are pleasantly situated on the banks of the river, in a secluded place, surrounded by clumps of olive trees, and highly cultivated gardens, in which grow some of the most beautiful flowers, among which are the *rose of Sharon*, and the *lily of the valley*. The *Baracks* are generally called the "Loving kindness of the Lord;" here, therefore, we slept under the wings of mercy, and enjoyed "the rest of God's beloved."

For the Christian Secretary.

## THE TOLLAND COUNTY TEMPERANCE SOCIETY.

Held its quarterly meeting at Willington, on the anniversary of our national independence. It might possibly have been thought by some, previous to this meeting, that the feeling in regard to temperance, in this county, was on the whole dying away, and perhaps, here and there, an enemy to the temperance reformation might have been found, who was beginning to predict that our "cause was just going down." The meeting at Willington, however, gave evidence which no one could gainsay, that the host of temperance men among us, have not yet, and will not at present, abandon their principles. It is not often that a larger audience is seen on any occasion, in this county; and certainly, a happier assembly, if we might judge from the external aspect of things, is seldom congregated for any purpose. The fact cannot now be questioned, that the great body of our respectable citizens have absorbed all their competition with strong drink—that they are, and henceforth intend to be independent of this tyrant. We might not have been able, perhaps, to have reported as many additions to our society as

on some former occasions—nor could this reasonably be expected, but we may say in truth that our cause never was more prosperous than it is at the present day. The principles of temperance are connecting themselves more and more with men's business; the younger part of the community are almost universally with us in our measures; it is now, as a general thing, abandoned, and the drinking of ardent spirits is confining itself to a very low class of persons. At the same time, on the part of the friends of total abstinence, there is no relaxing of principle, but a more manifest determination, arising from the conviction that ardent spirits are a drink as pernicious, and the fruitful source of crime, poverty and death, to abstain forever from their use. It was interesting to see individuals in large numbers, flocking to this meeting from the distance of nine and ten miles. It was especially animating to a philanthropic heart, to look over the crowded assembly on this occasion, and see the very many cheerful and happy youth, who had chosen this course, in preference to every other, on which to celebrate the independence of our nation. On the whole, it was a happy day to Tolland County. There was no noise, there were no accidents, such as are usual on a 4th of July, but there was real joy—every countenance was cheerful—every heart seemed elevated—and never was the spirit of independence more truly felt, never more fondly cherished than on this occasion. The meeting commenced with prayer and singing. Then the Declaration of Independence was read. Then followed addresses from a number of gentlemen, both the clergy and laity, and finally prayer and sacred music closed the exercises. We envy not the man who could attend a meeting like this, and not feel any pleasurable emotions, in view of the happiness manifested around him. Nor can we help the feeling that he is a pitiable spectacle, indeed, who, because of his love of strong drink, or his love of gain, can look with sullen scorn upon the efforts which are made at the present day to deliver our land from a custom which has caused so many hearts to bleed, which has made so many wretched widows, and children orphans, and which has so long destroyed with a "wholesale sweeping destruction," the citizens of our common country. CHARLES NICHOLS, Sec'y.

Gilead, July 11, 1834.

For the Christian Secretary.

## HINTS TO LAYMEN.

Mr. Editor:—Not long since I read in one of our religious papers, a number of essays entitled "Hints to Ministers." These essays contained many judicious and practical remarks, and without doubt will have a salutary influence upon every Christian minister who may read them. But believing that laymen need hinting on some important points, permit me to suggest to them a few thoughts through your paper.

The great work of the Christian ministry needs no comment. Its great design is to prepare men for usefulness in this life, and happiness in the world to come. But those who are engaged in this work meet with some serious obstacles in the way, which prevent much success. Many of these obstacles are found among the churches, and frequently drive ministers almost to despair. To say nothing therefore, respecting what our brethren and sisters can do to assist and encourage the servants of Christ in their labors—concerning the obstacles that already exist, I would specify a few things.

1. *Ministers need the prayers of the churches.*—"Brethren, pray for us," is the supplication which Paul made long ago to common believers. If such a man as this apostle needed the prayers of the saints, marvel not, brethren, that we make the request in these modern times. Think of our responsibilities, and its greatness, and then judge of our simple requests. We are but men, and though called to this high employment, yet we must engage in it as men, like yourselves. And if you could only come fully into the work, and try the experiment, you would say that Doddridge spoke the truth when he said—

"'Tis not a work of small import,  
The pastor's care demands,  
But what might fill an angel's heart,  
And fill'd a Saviour's hands."

The work requires of us constant application, which frequently exhausts our nature, and brings upon the young man the signs of old age. Our duties are continual; and it is of vital importance, in order to meet the demands of the pulpit, and the wants of the parish, to keep up a constant course of observation, of study and of reflection. As "stewards of the manifold grace of God," we are required to bring "out of the treasure things new and old." A continual drawing from the fountain is a sufficient argument for continual fresh supply. Without it, while the people acknowledge the "old" good, they will naturally inquire with anxious solicitude, "where is the new?" For this reason, we must be perpetually digging into the rich mines of the gospel. The mind thus strung, is like the bow always bent, in danger of snapping. "Pray for us," that we may have strength according to our work.

2. *We need your prayers, that our efforts to improve the hearts and characters of men, may not prove abortive.* True, we have the promise of success, if faithful in the discharge of our duties. This promise is cheering. But if it is a Christian duty to pray the "Lord of the harvest to send forth laborers into the harvest," the duty is no less binding in relation to their success. The Saviour required his disciples to watch while he went away to pray. Our desire is that you would pray while we preach. Consider, brethren, what we are doing. We are scattering the "good seed of the kingdom" on the rough and stony, as well as the pliable soil. We are struggling against the innate disposition to the truth. We are contending "against principalities, and powers, and spiritual wickedness in high places." We are laboring to build the walls of Jerusalem, like Nehemiah's servants, with the trowel in one hand, and the sword in the other. If we lay down the trowel, the progress of the work will cease; and if we sheath the sword, the enemy will gain advantage. This work requires patience, perseverance, and courage. And that it may go successfully, we call for the simultaneous prayers of both minister and people. And is not the gospel we preach to many a "savour of death unto death?" Tremendous thought! Who can read this passage and not tremble? Or what minister can enter the pulpit with it revolving in the mind, without feeling as Baxter did when he exclaimed,

"I preach as though I ne'er should preach again,  
A dying man to dying men."

Brethren, pray for us, that the word may prove effectual, and that we may not be compelled to go to our closets with the heart-rending question of the prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Consider, also, the danger of relaxing effort in this great work. Many circumstances connected with the ministry, render us less liable to sink into spiritual apathy than ourselves. Required as we are to "give ourselves wholly to prayer and to the ministry of the word," we are nevertheless sometimes "entangled with the affairs of this life," and must suffer from their withering influence. But this is no excuse for us. We must necessarily be at our post every Sabbath morning, and at other

times, whether dead or alive in religion. If there are no others to pray and speak in the conference-room, we must, if our prayers and our exhortations be mere head work. It will not do for us to employ for an excuse, the old proverb which is in the mouth of every lukewarm Christian—*cold in religion*. It is this spiritual apathy, as well as the responsibility of the office, which almost induce some ministers to retire from the service; even to desire the office of a deacon, or the sphere of a private member. We therefore ask your prayers that we may be constantly in the exercise of piety—in your families, at your altars, and in our closets we will remember you.

(To be continued.)

For the Secretary.

## An Essay on the state of the dead from death to the resurrection, read before the Ministerial Conference of the Ashford Association.

It is natural and reasonable to suppose that man who is soon to be hurried hence, would inquire in regard to the nature, condition, circumstances, and employments of that state which is future, and which immediately succeeds the present life. The scriptures are not wholly silent on the unembodied state, yet, as that state bears no proportion, in point of duration, and in regard to the capacities of the soul, to an atom does the earth, during which the insensate writers pass over it with comparative indifference. It is to be expected the Holy Ghost would graduate his attention to subjects according to their importance, and irrespective of our partial views and love of novelty. The importance which we attach to the unembodied state, and the anxieties which we often feel respecting it, are in an incredible measure attributable to its immediately succeeding the present life. Were we assured by the scriptures, that in the crisis of eternity, and at a distance inconceivably remote, there would be a point of duration, bearing infinitely less proportion to the whole, than an atom does to the earth, during which we should be disembodied, it would create but little if any anxiety, obviously from the cause already assigned.

It is not to be concealed, that although the existence of the soul without the body is considered as a sentiment belonging to an orthodox creed, yet many who subscribe to this creed, feel it to be a subject of troublesome doubt, and some with Dr. Priestley, reject it altogether, as contrary to scripture and sound philosophy. As, therefore, the truth of this doctrine has been, and still is called in question, it will be proper in the first place to offer such testimony as we have, in proof that the soul is in a state of conscious existence, from death to the resurrection.

In the 23d of Luke, it is recorded that Christ said to one of the thieves, "to-day shalt thou be with me in Paradise." It will hardly be said that a state of unconsciousness is paradise, or that non-existence would be with Christ in Paradise, or that the thief would, on that day—the day of his crucifixion—be raised from the dead, and thereby rise previously to him who is said to be the first fruits of them that slept. If, not, then, it would seem that his soul was in Paradise, while his body was on earth. The apostle considered absence from the body, the same thing as being present with the Lord, and chose the latter, which well accords with, and explains the nature of the thief in paradise; and both receive illustration by Paul's account of one of his revelations, 2 Cor. xii. 2, "Whether in the body, I cannot tell, or whether out of the body I cannot tell," &c. Now, aside from its harmony with the two passages just quoted, it shows in itself considered, and in every circumstance, that the soul has a conscious existence, separate from the body. It was the fact of his being caught up to the third heaven, that led him to doubt that he was in his natural state, for bodies were not wont to ascend to heaven; and when he did doubt, his mind was instantly led to that other and only state in which men were supposed to exist. It avails nothing to say that he supposed a state which would require a miracle, and that we are not to suppose that God will place men in any certain condition, because he has power to do it; for there are ten thousand states of transmigration in which God can miraculously place men. And had not the fact been clearly in the apostle's mind, that there were but two states in which men were supposed to exist, he would not have so unhesitatingly made his selection from the millions that would have presented themselves to his mind; would not have spoken as if it must have been one of the two; would not have supposed that God knew which of the two; would not have supposed a being out of the body, a suitable state in which to receive revelations.

The case of the rich man having died and being buried, and lifting up his eyes in hell, and conversing on his unhappy condition, while his brethren remained on earth, is much too purpose, and proves conclusively, that wicked men, while their bodies are in the grave, are in a state of conscious misery. This passage will lose none of its point or force, by saying it was a parable. In no instance did our Saviour resort to absurd figures for illustration. He invariably selected figures which were natural, familiar, rational, and easy to be understood. Suppose he had selected unnatural and absurd figures, like the following: "a sower went forth to sow stones, and that which fell on good ground sprang up," &c.; he would not only have thrown confusion into the subject, but his eagle eyed enemies would have laughed him to scorn for his jargon. When, therefore, he said that a man died and was buried, and in hell conversed on his unhappy condition, he spoke of facts, and facts which appeared plain to the minds of his hearers, and against which they made no objections.

The souls of those under the altar, that were slain for the word of God, and for the testimony which they held, cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? It was replied that they must rest yet for a little season, until their fellow servants also, and their brethren, who should be killed as they were, should be fulfilled. No one supposes this cry is to be uttered subsequently to the resurrection. Yet, if the departed dead are unconscious, we are driven to such an interpretation. Christ said to Martha, of Bethany, Whosoever liveth and believeth in me, shall never die. Believest thou this? As faith in Christ does not exempt from the death of the body, he of course referred to the life and death of the soul. Yet the declaration is not true in the supposition that the soul after it leaves the body, is unconscious until the resurrection. Spiritual death, is a privation or extinction of the soul's life.

The spirit of the just man perfect, to which the apostle says believers are come, as well as to angels, will hardly be considered other than the righteous dead, even by such as believe that Christians arrive to a state of perfection on earth. It is also said by our Saviour, "Fear not them that can kill the body, and are not able to kill the soul. Yet the soul may be killed by men, if the death of the body strikes the soul out of existence. To all of which, I add, that Moses died and was buried in a valley in the land of Moab, over against Beth-peor; yet he appeared in the mount, and conversed with the Saviour on his death, and previously to the resurrection of Christ. Either, therefore, the body of Moses was slumbering in the grave at that time, or he was the forerunner of the Saviour, and became the first fruits of them that slept.

As nearly or quite every fundamental doctrine of Christianity was taught in the Old Testament, we of course expect some testimony from that source. It is believed, also, that making proper allowance for the paramount importance of the resurrection, there is much said of this subject as there is of the resurrection of the dead in the scriptures of the Old Testament. The patriarchs were said to be gathered to their fathers, though buried in different places. Samuel says to Saul, to-morrow thou shalt be with me; meaning, doubtless, in the place of departed spirits, or in the other world. In the 57th of Isaiah, it is said, that when the righteous perish, they are taken from the evil to come. They shall (says the prophet) enter into peace. They shall rest in their beds, each one walking in his uprightness. Who can misunderstand the Prophet's meaning? That while the body is resting in the bed of death, the soul is walking in its uprightness? The passage, moreover, quoted by our Saviour, to prove the resurrection, equally proves the separate state of the soul. "I am the God of Abraham, the God of Isaac, and the God of Jacob; for he is not the God of the dead, but the God of the living; for all live unto him." We will pass over without remark, the corroborating facts that the wisest of the heathen philosophers believed in the immortality of the soul; and that it has been believed by the church in every age, throughout her existence.

It is highly probable that one of the principal causes of doubt on this subject, arises from the fact that the body is wholly inexperienced in such a mode of existence, as well as unacquainted with, and incapable of any intercommunication with spirits. Such experience aside, it would seem more incredible to suppose that a rational soul should be united to gross matter, than that it should exist by itself. Besides, the same philosophical reasons, if there be any, against the soul's separate existence, would operate against the existence of both angels and devils, and, in fact, against the existence of God, who is a spirit: the one leading to infidelity, and the other to atheism.

It may be proper to add, however, that although the subject may be of some interest, it is unreasonable to make it a subject of distressing solicitude, from the obvious fact that there can be no perceptible difference between the immediate entrance of the soul to heaven at death, or its delay till the resurrection. As a person in sweet and profound slumber, contracts, as it were, the whole night into a moment, so, as the soul, in the supposition of its unconsciousness, would be unperceptive of its unconsciousness, it must of necessity contract any given period, however extended, to less than the twinkling of an eye, to absolutely no duration at all to him who dies. And the closing his eyes on time, would, to him, be an instantaneous opening of them in another world, precisely the same as if raised at the same moment from the grave. The date of our existence appears no earlier or later to us, than if we had commenced life innumerable millions of years previously, or as many subsequently to that date. If so, how fruitless and unavailing our anxieties on this subject, and how wisely the Scriptures pass over with comparative indifference, those subjects which will render us neither better nor happier. As an eternal state of existence is held out to men, the veil or vail of which is suspended on character, and the whole of our lives made to bear on this state, this alone, irrespective of the mode of existence, is sufficient to render us anxious, and nerve the arm to noble acts and virtuous deeds.

(To be continued.)

For the Secretary.

Extract of a letter, dated Norwich City, July 11, 1834.

Dear Brother Bolles,

We had a very interesting meeting on Wednesday afternoon last, when brother Malley was publicly recognized as the pastor of the Baptist Church in this city; and notwithstanding the intense heat of the day, there was quite a large assembly, who were highly entertained with a rich repast from brother Lindsey, although he was taken by surprise, brother Cone having failed. The following was the order of services on this occasion. Reading select portions of Scripture by brother Doty.—Singing.—Introductory prayer by brother Tilden.—Singing.—Sermon by brother J. H. Lindsey, from Rom. i. and first clause of 18th verse, "For I am not ashamed of the gospel of Christ."—Singing.—Right hand of fellowship to the pastor, by brother Baker.—Anthem.—Address to the church and congregation, by brother Lindsey.—Concluding prayer by brother Gates.—Doxology.

I should do injustice to the subject, should I attempt a description of the happy manner in which our brother acquitted himself, not only in his sermon, but in his address to the church; it is sufficient to say, that the instruction communicated, will find faithful depositories in many hearts, and I trust, will be evinced on all suitable occasions, while we shall attend on the ministry of our beloved pastor, and commend to his comfort as well as necessities, that while he shall be laboring for our spiritual good, he may experience the fulfillment of the promise in Luke vi. 38.

Bro. Lindsey preached in the evening, from Luke xiv. and first clause of the 18th verse, "And they all with one consent began to make excuse," exhibiting in his usual bold and forcible style, the awful danger of the impenitent, while they continually slight the invitations of the Gospel.

## REVIVALS OF RELIGION.

A letter from W. R. Wellborn to the Editor of the Christian Index, narrates the pleasing story of the conversion of souls at Camp Creek, Habersham Co. Geo. A church was constituted, and deacons ordained. Br. Wellborn closes his account in the most animated language.

"In the close (says he) we gave an opportunity to all such as desired prayer to be made for them, to that effect. My dear brother, language must here fail for strength to describe the scene. The heart can give description, a scene to which none but heaven could give birth. God's children were happy, some shouting, some singing, some weeping for joy, while sinners crowded around weeping bitterly, and wringing their hands, saying, pray for us. If my brother, there was one present unconcerned, of all the congregation, I did not know it. We dismissed to meet at brother Wm. Meeks' that night, being requested by the people; where the work of the Lord went on with all its glory."

WILLIAM R. WELLBORN.

Elder C. M. Tuller, of Elbridge, N. Y. writes to the Editor of the Ver. Telegraph, under date of June 23, that a gracious revival had been granted to his church and people. The church commenced a series of meetings on the last Wednesday in March, and continued them twenty-one days. Of the operations of the meeting and its results, he says:

"Inquirers were personally conversed and prayed with, evidently to great benefit, for God has never failed to bless the labors of his people, nor refused to hear the prayer of faith. The Lord's day after the close of the meeting, we repaired to the water-side, where prayer was wont to be made, and in obedience to the command of our heavenly Master, I had the privilege of baptizing ten rejoicing converts. At the

close of the afternoon service the ordinance of the Supper was celebrated. At the close of the communion, one of the spectators manifested a love for the Saviour, and a wish to follow him in the ordinance of baptism. The church were satisfied of her penitence and faith in Christ, and we again repaired to the water, where she was baptized after the example of her Lord. At the close of our evening meeting the same day, such as wished prayers, were invited to come forward. During prayer, one young woman found peace to her soul, and on rising from her knees, expressed with great earnestness her joy in the new world, in which she seemed to herself to be, and although it was then about ten o'clock in the evening, like the Philadelphian, she wished to follow Christ in the sacred ordinance of baptism. The change appeared clear, and all were satisfied. A young man present, upon a profession of his faith, wished to enjoy the same privilege, which was granted. We again repaired to the sacred spot of prayer, in the stillness of the night, favored with the light of the moon, while we sweetly sang.

How happy are they, &amp;c.

and the candidates rejoiced, believing in God. In the presence of nearly two hundred spectators they were buried in the likeness of Christ's death, thus attesting their love for their Master, by an obedience to his command.

I have baptized thirty; three of whom were received previous to the protracted meeting. Professors are much quickened, talk and pray in our prayer and conference meetings, and are more disposed than formerly to labor for God. Let us remember that the set time to favor Zion is, when her sons 'take pleasure in her stones and favor the dust thereof.'

The grey-headed sinner with the child of ten years, are alike made to cleave the works of God in their own missions, sabbath schools, temperance, bibles, and tracts, are walking hand in hand in the glorious work of evangelizing the world. The time has already arrived when it is too late for Christians to ask, will it do any good to attempt the enlightening and conversion of the Indians, or Hindoos, or Burmans?

Yours in the Lord, C. M. FULLER.

The Cross and B. Journal tells of the dedication of a Baptist Meeting house, and protracted meeting at Piqua, which was owned of God, and a number were added to the church. Brother D. Bryant, the writer of the letter, says, June 24:

God who is rich in mercy, condescended to pour out his spirit upon perishing sinners. A number professed to be saved, converted to God during the meeting. Many of the saints, both old and young, were filled with the Holy Ghost, and they spoke as with new tongues, in the wonderful works of God in their own souls. Some with brokenness of heart confessed their sins and backslidings from God, and others, of their deep concern for the salvation of those perishing around them. Solemnity and deep feeling pervaded the assembly, and many hitherto careless and stupid were made to tremble, and to ask, what shall we do? Eight I think were received for baptism, seven of whom were baptized on the last day of the meeting, and added to the church.

HOOSIC FALLS, Rensselaer Co.—There is an interesting work of grace now in progress in this place. A friend writes us that a protracted meeting had just been closed, during which there were over one hundred conversions.—N. Y. Evangelist.

SHAPLEIGH, July 7, 1834.

The revival of religion is going on in this place: last Sabbath I baptized six—in all I have baptized 34 in this town since the revival commenced—eight or ten are expected to go forward soon. I have been called several times to baptize—I baptized 13 in Acton and 7 in Milton, which were added to Acton church—in all since the first of April, I have baptized 54. The Baptist churches in this part of the county are wonderfully favored with revivals of religion. The Baptist church in Sanford are enjoying some mercy drops.—Zion's Advocate.

MEETING AT JACKSON.—The first anniversary of the first Missouri Bap. Missionary society, auxiliary to the A. B. M. Society, was held on Tuesday, May 10, on Saturday the 24th of May, and days following. Our brethren in that part of the state are awake in the cause. Those who do not see their way clear to enter heartily into the work, as is the case with two preachers and other brethren, do not oppose—much less attempt to pass laws to prohibit their brethren from laboring in the mode they judge best to promote the kingdom of Christ. Furthermore, they manifested a willingness to receive light and inquire for the right path.

The Missionaries under commission are brethren Green, Baily, and McElmurry. Arrangements were made at the meeting, by special subscriptions, to obtain the services of brother Peter Williams for Scott and New Madrid counties. Furthermore, they manifested a willingness to receive light and inquire for the right path.

On Monday, brother Peck delivered an address on the Burman Mission, which produced deep feeling, and appeared to give much impulse to the cause. Several other brethren spoke on the subject of missions. The same night, a meeting was held for Sabbath school purposes, attended by Baptists, Presbyterians and Methodists, when a discourse was delivered by J. M. Peck, S. S. Agent for Illinois and Missouri, and arrangements made to form a County Union, which was organized the next night, and volunteer agents obtained to revive old schools and form new ones in that county, and the region around. Besides meetings of business, preaching and other religious exercises were continued till Wednesday.—Several hopeful conversions were manifested—four persons were baptized—the saints of God much awakened, and an interesting state of religious feeling produced.—Pioneer.

REVIVAL IN GEORGIA PENITENTIARY.—The following extract is from a letter of one of the convicts, to the Rev. Mr. Butler, and published in the Boston Recorder.

After going on some length, in praising God for his goodness in not thus leaving them; and asking you to give thanks and praise God for the same, he says, "I lately Col. Mills made arrangements with the stationed ministers of the Presbyterian and Methodist churches of Milledgeville, to come in and preach to us every Sabbath morning by turns, and I think I never witnessed more serious attention to sermons, by any congregation whatever; but the effects of the sermons were not discoverable in but very few instances, until last Sabbath. I could discern considerable feeling in the morning and in the afternoon, being on an occasion of a large meeting of the Presbyterians. There came in several ministers, and Messrs. Chamberlin, Talmage, and Hoyt, exhorted us in a feeling and affecting manner, and towards the close gave an invitation to mourners, to come up, to be prayed for; and there were a great many went up who were much affected. After they left us, we sent out a petition to them, to come in again, the next morning.—They came, and after very feelingly exhorting us, again invited us to come up and receive the prayers of the brethren. It is thought that about two thirds of the prisoners were brought forward under a deep sense of their situation. On Tuesday morning, Dr. Brown came in, and after exhortation and prayer, requested that all who felt a hope that they had entered into the way of life, would come forward and give him their right hand. About twenty came forward, and amongst the number some who before were the most hardened sinners, some who not a week ago, had been deciding religion in the most bitter manner. But glory to God, when He worketh, no man can hinder. In short, there appears to be a mighty work of grace going on in this place.

From the letters baptised, and 46 excluded, 34 died. 321 churches in the association, and 46 not as yet united. 6 of whom are aged rather low among men preached on the Lake xxii. 53, and association preached and brother D. A. association, delivered 6. Among other population into a mission.

O you can hardly imagine Mills has purchased a large number of Bibles, and has enclosed the whole lot in boxes from outside, who are completely good may arise from the part of a teacher in order that you will often have Grace, praying God that I may be able to discharge the duty on such a post, and let me be in your prayers.

From Zion.

REVIVAL AT WELLS.—I given his approbation to in the protracted meeting, reviving his people, and sinners. I had the pleasure twelve—7 males and 5 females of families. A number of exercises of their minds, soon to go forward in seems to be progressing.

Yours in the gospel of

Wells, July 10th 1834.

BAPTISM.—It is with record the baptism of eleven of the last Lord's day, formerly connected with this village. Much interest and good attention given by the water and in the Journal, July 8.

## CHRISTIAN

HARTFORD

PRAYER.—What gives

Saviour in reply. "Ag two of you shall agree that they shall ask, it a Father which is in heaven are gathered together in midst of them." The saints, is by this language, success. The reason of given, and a very satisfied Christ,) in the midst of company with them,—place with two, or the numbers more or less—Would we understand the sense of Jesus Christ as the prayers of his people fact of his being thus heaven at the same time place, is what renders father are one, and Jesus fullness of the Godhead present, he fills his assembly on high, having forgiven our sins, and now for us. There he acts same time pouring out spirit of grace and sons, God sendeth forth hearts, crying Abba, helpeth our infirmities us with groanings with intercession is according to the Lord's will we have faith; and the happy effect. The dom of access to God, all obstacles. Success He moves us to pray, us to pray for. Bless view of his word, help He condescends to edification, and by a promise to them the accomplishment. See to it, Clit pray, you meet in his in that form of expression.

## CONCERTS OF PRAYER

it has become quite usual benefit of the cause to read some accounts, to interest attention, vency in prayer for home and abroad, to plead for the effusion knowledge of facts, able blessing. As in such meetings, the has been thought necessary to abridge from to us within a week. Kincaid's Journal means of bringing to at the next monthly brethren, that such practice might be put to an attempt.

## Stonington Union

the meeting of this an account of its Secretary. We knowland, Clerk, follows.

From the letters baptised, and 46 excluded, 34 died. 321 churches in the association, and 46 not as yet united. 6 of whom are aged rather low among men preached on the Lake xxii. 53, and association preached and brother D. A. association, delivered 6. Among other population into a mission.



O you can hardly imagine what a change. Col. Mills has purchased a large quantity of Sabbath School books; and has organized a Sabbath School embracing the whole Institution. All that can read from outside, who are competent teachers, and I hope much good may arise from this school. I have taken the part of a teacher in one of these classes, and beg that you will often have me before the Throne of Grace, praying God that I may obtain grace sufficient to enable me to discharge the important duties devolving on such a post, and let us one and all be often remembered in your prayers.

From Zion's Advocate.

REVIVAL AT WELLS.—The Lord in mercy has given his approbation to the labors of his servants, in the protracted meeting recently held with us, in reviving his people, and convincing and converting sinners. I had the pleasure last Lord's day to baptize twelve—7 males and 5 females—nine of them heads of families. A number more have related the exercises of their minds, and others are expected soon to go forward in baptism. The work still seems to be progressing.

Yours in the gospel of a precious Saviour.

ISAAC MERRIAM.

Wells, July 10th 1834.

BAPTISM.—It is with feelings of pleasure that we record the baptism of eleven persons, on the morning of the last Lord's day, who with two others formerly connected with sister churches, were received to the fellowship of the Baptist Church in this village. Much interest was manifested in the good attendance given by a large assembly, both at the water and in the house of God.—*Waterville Journal*, July 8.

## CHRISTIAN SECRETARY.

HARTFORD, JULY 19, 1834.

PRAYER.—What gives efficacy to prayer? Hear the Saviour in reply. "Again, I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." The united prayer of two or three saints, is by this language of Jesus Christ, assured of success. The reason of that success in prayer is also given, and a very satisfactory one it is: I am, (says Christ,) in the midst of them. Not merely as one in company with them, not as one occupying the third place with two, or the fourth place with three disciples, but in the midst—in the bosom of each one, be the numbers more or less—"I in you, and you in me." Would we understand yet more fully, why the presence of Jesus Christ should give assured efficacy to the prayers of his people, be it remembered, that the fact of his being thus in his people here, and also in heaven at the same time, and what he is doing in each place, is what renders prayer effectual. I and my Father are one, said Jesus. In the Saviour dwelt the fulness of the Godhead bodily. Being of course omnipresent, he fills his seat at the right hand of the Majesty on high, having by the sacrifice of himself, purged our sins, and now appears in the presence of God for us. There he acts the part of an intercessor, at the same time pouring upon his redeemed on earth, the spirit of grace and supplications. Because ye are sons, God sendeth forth the spirit of his Son into your hearts, crying Abba, Father. The same spirit also helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered, which intercession is according to the will of God, because it originated with the spirit of God, and he that is joined to the Lord is one spirit. By the same spirit we have faith; and this does the work, and produces the happy effect. This faith gives boldness and freedom of access to God, and secures our triumph over all obstacles. Successful prayer, then, is all of God. He moves us to pray, and performs what he prompts us to pray for. Blessed be God, that while in this view of his word, helpless penitents are deeply abased, He condescends to connect his glory with their salvation, and by a process wholly of divine origin, secures to them the accomplishment of their most noble desires. See it, Christians, that when you meet to pray, you meet in his name. There is more implied in that form of expression, than is generally apprehended.

CONCENT OF PRAYER.—At these interesting seasons it has become quite customary, (whether for the spiritual benefit of the cause each must judge for himself) to read some accounts from missionaries, or of revivals, to interest attendants and excite to faith and fervency in prayer for the success of Christian labors at home and abroad, as well as to encourage the saints, to plead for the effusions of the Holy Spirit, by the knowledge of facts connected with such an unspokeable blessing. As all those who are called to preside in such meetings may not be in possession of periodicals furnishing the best materials for such purposes, it has been thought not a useless service to furnish our readers in this paper with a collection of accounts of revivals abridged from different papers as they come to us within a week or two, and also extracts from Dr. Kincaid's Journal at Waco, that pastors may have the means of bringing them at once before praying circles at the next monthly concert. Could we know from brethren, that such a selection conferred a favor, the practice might be pursued more perfectly than in this fit attempt.

Stonington Union Association.—Immediately after the meeting of this association in June, we received an account of its session, which was inserted in the Secretary. We have also received from brother Kneeland, Clerk, farther particulars, which are as follows: From the letters it appeared that there has been 98 baptized, and 46 added by letter, 91 dismissed, 23 excluded, 34 died, 3218, present number. There are 17 churches in the association; (some in our midst are not as yet united with us); 17 ordained ministers, 6 of whom are aged men. The state of religion is rather low among the churches. Brother F. Wrightman preached on the morning of the second day, from Luke xxii. 53, and brother Ross from the Warren association preached in the afternoon from Prov. xiv. 32, and brother D. A. Nichols, from the Philadelphia Association, delivered the closing sermon, from Ps. cxvii. 6. Among other resolutions was one forming the association into a missionary body, and efforts are now

making to supply with preaching, at least some of the destitute parts of this field, that has been long neglected. "They made me keeper of the vineyard, but my own vineyard have I not kept." Cant. i. 6.

L. KNEELAND, Clerk.

## THE BIBLE CAUSE.

We take the liberty to suggest to Baptist Associations at their future meetings, a more specific and grave attention to the all important enterprise of Bible Societies, both national and auxiliary. The Bible teaches us all we know pertaining to the salvation of a world lying in wickedness, and should neither be forgotten nor lightly passed over by religious bodies, when deliberating on subjects connected with the upbuilding of the Redeemer's kingdom, and the prosperity of Zion.

We understand that the Baptist Church in New Haven are about to enlarge their house of worship. In this undertaking we wish them success, for which, indeed, their past history encourages them to hope. Under the labors of their former pastors, God has raised them up from a very small beginning to their present standing. The eyes of many in the state are anxiously turned toward them, desirous to see their continued enlargement. And placed as they are in the midst of a dense population, it is highly important for them to take a firm, and elevated stand, to maintain, under God, that truth for which they are distinguished as Baptists; and which we, as a denomination, conceive to be essential to the due organization, beauty, purity, and prosperity of the church.

At the annual meeting of the Connecticut Branch of the Baptist General Tract Society in this city, some things occurred well calculated to inspire new zeal in the friends of the Baptist General Tract Society. Being precluded from attending personally the business meetings, by the concerns of the Christian Secretary, we could not make any report at the time. And as none has been furnished us since, the following is copied from the record now laid before us by the Secretary of the Society.

Thursday, June 11, 5 o'clock.

The Society met in pursuance of a call from the Rev. Ira M. Allen, General Agent of the American Baptist Tract Society, who was present and addressed the Society. He stated that the Baptist Gen. Tract Society was organized in July, 1824. That its design was to disseminate evangelical truth—and all those points of doctrine which we held dear; that its operations were conducted with reference to the characteristic sentiments of the denomination, &c. He spoke of its necessity arising from the circumstances of the denomination. He referred to its publications—the number in the regular series being 39—to their character, as being most excellent, also, of the fields of usefulness open before them—there were Burma, Germany, Africa, and the Mississippi Valley.

He then gave a concise account of the distributions in the west, and showed the importance of the board being sustained and aided in their special effort to distribute their publications in the west.

He alluded to the want of union in the denomination in supporting the society, and observed, that though a very large portion of the churches are friendly to the institution, yet, there are many who give their funds to the American Tract Society, and thus throw obstacles in the way of the progress and usefulness of our own society. Mr. Allen concluded by offering the following:

Resolved, That we recommend to the churches in this state to second, by their prayers and contributions, the effort now making by the board of the parent society to distribute their publications in the western states.

A proposition was then submitted by Br. Albert Day to raise \$100, on the spot, for the advancement of the Tract cause, which resulted in collecting \$111.

Seventeen millions of Karens.—Some think this number too large; so thought we once, and still have doubts. But it is said by those who conversed with Mr. and Mrs. Wade, that they now estimate them at 17,000,000. In favor of this estimate, it should be remembered that the Karens are scattered far and wide—many of them dwelling in Siam and other regions, as well as Burmah.

## TO CORRESPONDENTS.

"C'est d'un ami a cause Baptiste," was duly received, and should have been acknowledged last week; but was overlooked amongst other communications. We think to give it a place in our next. The writer is correct in supposing his former epistle was not received.

Jean de H. will also appear, if he will admit of modifications and abridgement, and we presume he will not object to such as we wish to make.

The United States Medical and Surgical Journal, conducted by a number of respectable Physicians in various parts of the United States. New York: Published by Bliss, Wadsworth, & Co., No. 111 Fulton street, and James Webster, Philadelphia, Agents. Price \$3.00 per annum.

This is a neat and closely printed pamphlet, of 40 pages. Of its particular merit as a medical work, gentlemen in that department must decide; but from its varied, numerous and interesting articles, we believe it will be well received. Conditions may be found in another column. Subscriptions received at this office.

The American Quarterly Temperance Magazine, No. 2, May, is just received. It contains the "Report of an examination of poor-houses, jails, &c., in the State of New York, and in the counties of Berkshire, Mass., Litchfield, Ct., and Bennington, Vt.," addressed to Aristarchus Champion, Esq., of Rochester, N. Y. by Samuel Chipman. Also, Plain Facts, showing the amount, expense, and principal cause of delinquency, vice, crime, and pauperism, in the city of Boston, for ten years." This Report is replete with appalling facts, resulting from intemperance. Upon reading such accounts, the great wonder is that legislatures, and all by them clothed with authority, do not at once set themselves to the work of rendering criminal all traffic in alcohol, but for medical purposes. They legislate about crows, black birds, and wolves, which are comparatively innocuous, when set in contrast with the indiscriminate ruin wrought by the sale and use of spirits as a drink.

[BY REQUEST.]

Moral evidence.—We believe we noticed, says the Traveller, several weeks since, the publication, by Mr. James Loring, of "A Guide to the study of Moral Evidence," or that species of reasoning which relates to matters of fact and practice, by Rev. Mr. Warner of Brookline, with an introductory Essay by

Rev. Mr. Hague of this city. Among the approving paragraphs we have seen the following from the N. Y. Commercial Advertiser:—

"Though scattered through the works of Moral Philosophy, there may be found many valuable observations on the Theory of Moral Evidence, still, until the publication of this work, there was no distinct treatise on the subject itself. It has therefore, become popular, and throughout England, extensively known, as it deserves to be.—It is at once plain, practical, profound, and correct—and while all must allow the vast importance of the study, they will likewise, while reading it, be convinced that it has been so treated as to leave little further to wish on the subject. The accessory matter is entitled to great praise, and we cordially hope the work will find its way into the hands of every member of society." For sale by F. J. HUNTINGTON.

## REMOVAL.

THE subscriber has resigned his pastoral care of the second Baptist Church in Suffield, and has resumed his pastoral labors, with his former charge, the Baptist Church in Canton,—at the urgent and unanimous request of both Church and Society. All communications to him will be directed to Canton after the 1st of August. GEORGE PHIPPEN. Suffield, July 15, 1834.

Deaths occasioned by the heat.—The New Haven papers state, that in Wallingford, died on Wednesday last, two men, Mr. H. Beadle, and Mr. C. Rice; and in North Haven, on the same day, Mr. B. Todd: all fell and expired immediately, overpowered with heat. A great number of deaths are said to have occurred at other places, on that day, from the same fatal cause.

A new fact.—It is said that the balloon in which Mr. Robinson ascended from Castle Garden, New York, on the 4th of July, when at immense elevation over Long Island, was so much affected by the firing of cannon below, as to "shake like an aspen," and excite apprehensions of danger: and that the concussion was none the less at any height he attained.

## General Intelligence.

From the Journal of Commerce.

## HIGHLY IMPORTANT.

By the ship Moro Castle, Capt. Flower, we have received a Supplement to the Havana Diario of the 5th inst. containing Madrid dates to May 28th, Lisbon to the 27th, and Cadix to the 2d of June. The news is highly important, as it winds up the bloody drama which has been acting in Portugal for two years past, and leaves Don Pedro, or his daughter Donna Maria II. in full possession of the throne.

CAPTURE OF DON CARLOS AND DON MIGUEL. Cadix, June 1.—Civil Government of the Province of Cadix.—The Captain of the Port has just favored us with the following intelligence:

"A felucca has arrived from Ayamonte, the Capt. of which says he left there night before last, bringing a letter from the Captain General of the Department, and states that the Infantes Don Carlos and Don Miguel had fallen into the hands of the Spanish troops at Evora, having been delivered up by their own men; also that four wagon loads of silver had been captured. No other news."

(Signed) LUIS DE COIG.

I hasten to communicate this agreeable intelligence to the loyal city of Cadix, and the other population of the Province, for their information and satisfaction. JOSE DOMINGO DE VIDAART.

## MEXICO.

To the Editor of the Daily Advertiser: Sir: The correspondent of Mexican Affairs attempts to justify the course of Gen. Santa Anna. I beg leave to say at the present time, that that officer has contradicted his own avowed principles, counteracted the liberal and just aims of his late cabinet, and thus forfeited all the claims to the confidence of those who wish well to his country and the cause of mankind. He has stepped in to defend the ecclesiastical and military supremacy, taking sides with the aristocrats and foreigners. His career, there is room to hope, may be short.

From the United States Gazette.

Philadelphia, June 15.

## SINGULAR CIRCUMSTANCE.

A gentleman who was yesterday on the railroad near Pratt's garden, mentioned to us the following singular facts: Some boys who were playing on the margin of the pond formed by the elevation of the ground for the old Union Canal, and now by the railroad, near the east side of Mr. Pratt's place, discovered a piece of cutlery in the sand, from which the water had sunk since the rain; on opening the sand further, they found a considerable number of razors, scissors, a quantity of pearl buttons, and fourteen percussion lock pistols. A person present, apprehensive that violence had been done, took a rake and drew it along the pond. He drew up a hat and one shoe. Some boys present mentioned to our informant, that a few days previous, there had been found under a tree on the adjacent hill, a pair of pantaloons, a vest, shirt and stockings. Nothing further was known of the means by which these articles came in that place.

Fire at Johnston.—An extensive and destructive fire occurred in the village of Johnston on Thursday night, about twenty buildings were destroyed.

In Pearl street, New York, a late fire destroyed property to the amount of 250,000 dollars, and 145,000 of which falls upon nine insurance offices.

A sailor was last week sentenced to six months hard labor, on Blackwell's Island, for letting off crackers in New York.

Caution.—Spurious Five Dollar Notes, purporting to be on the bank of Albany, were offered in Albany on Saturday. The plate is the same as the five dollar counterfeit notes on the Bank of Auburn; and are signed W. H. Wynkoop, Cashier, J. P. Van Ness, President; dated July 4th, 1833. They may be easily detected, as the bank of Albany has never issued any notes of that plate, nor has there ever been a cashier or president of the names above mentioned. If not closely examined, they will be taken for Auburn notes.

Harvard University.—The usual Valedictory Oration and Poem was to be delivered before the graduating class on Tuesday last in the University Chapel. The Oration by J. H. Williams of Maine, and the Poem by Royal Taylor, of Boston.

Query. Is this all that took place by way of annual commencement at Harvard?—Ed.

Fine ripe Peaches and green Corn were in Baltimore market on Friday last.

We have very sincere pleasure in publishing the notice from the PATRIOTIC BANK, in this city, that it has determined to resume specie payments forthwith. We earnestly hope that the other District Banks may soon be able to follow the example set by the Patriotic.—*Washington paper*.

The fire at Bangor, by which 30 or 40,000 dollars worth of property was destroyed, was the effect of "drunken malevolence."

A vessel arrived at New Orleans on the 23d ult. from Tampico, with about \$140,000 in specie on board.

Distressing Accident.—On the 27th ult. John B. Van Ness, Esq., of Vermilion, Huron Co. Ohio, [formerly of Claverack, Columbia Co.] being a spectator at a squirrel hunt in the woods, a ball fired by one of the sportsmen glanced from a tree, and struck him near the heart, by which he was instantly killed. Mr. Van Ness was married in New Haven, Conn. some two or three years since to a daughter of the late D. C. DeForest, Esq.—*Albany Argus*.

Worcester Railroad.—On the 4th inst. 2400 passengers travelled on the new rail road from Boston to Worcester, furnishing receipts to the amount of \$800.

Resignation.—We learn that Christopher Elery, Esq. Collector of this Port, on Monday last forwarded to Washington his resignation of the office. The reasons which have induced him to take this step, we understand are, that from the recent reductions of the duties, the emoluments of that office will be reduced to so small a sum, that it will be inadequate to pay the necessary expenses of the Office.—*Newport Mercury*.

By an arrival at New York, the distressing intelligence has been received, that the Rev. Mr. Laird and his wife, and the Rev. Mr. Cloud, Presbyterian missionaries sent out to Africa under the commission of the Western Foreign Missionary Society, have fallen victims to the climate. The Rev. Mr. Wright, and wife, Methodist missionaries, are also numbered with the dead.—*S. S. Journal*.

Methodist Missionary society.—At a meeting of managers of this society, held at New York, on the 19th ult., the bishops were authorized to draw on the treasurer of the society for \$35,000 for the ensuing year, exclusive of the amount appropriated for the support of the Liberia, Green Bay, Saint de St. Marie, and Flat Head missions, which will amount to not less than \$10,000 more, making in all \$45,000, which will be required for the support of missions for the present year.—ib

Distressing.—We learn from Capt. Mayhew of the ship Warren, of Warren, recently arrived at that port, that Capt. Charles Spooner, of the ship Erie, of Newport, whose extraordinary marriage to Miss Kingata-Oruruth, a native of Otecheit Island, has been lately noticed in most of the papers of this country, was deprived of his bride soon after his marriage, under the following painful circumstances:—She had gone into the water to amuse her husband with an exhibition of her extraordinary feats at swimming, for which she is said to have been very remarkable, when she was attacked by a large shark. The shark first seized her by a limb, but releasing his hold he made another attack, and with one effort of his powerful jaws, severed her body in two. The unhappy husband was a spectator of this awful scene, but could render no assistance.—*Bristol R. I. Gaz.*

Large Dividend.—The New York Atlantic Insurance Company have declared a dividend of ten per cent. for the last six months payable on the 7th of July.

The Universalists have established a college at Norwich, Vermont. Alden Patridge is President.

Lucifer Matches.—We find the following method for making these excellent matches in the last number of the Mechanic's Journal; perhaps it may be useful to all:

Take two parts (by weight) of the Sulphuret of Antimony, and one part of the chloride of potash. Grind them both to a powder, and make them into paste with a solution of glue. Common brimstone matches are to be dipped into it, and when dry, they will inflame by being drawn through a folded piece of sand paper.

Population of St. Petersburg.—The Russian journals give a statement of the present population of St. Petersburg. The number of male inhabitants is 291,290, and of females, 153,845; total amount, 445,135. In this number, 1,968 are ecclesiastics, 38,994 belong to the nobility, and 47,548 to the army.

Cholera.—The Randolph (Tenn.) Recorder, of the 21st of June, says:—"This desolating pestilence still traverses the lower part of the Mississippi. Several boats have lately passed up from Orleans, having buried from 6 to 15 passengers. The Kentuckian passed up last Tuesday, having buried 18, principally Dutch emigrants."

Effects of Lightning.—The shower which visited this city and vicinity, on Thursday, was accompanied by lightning, which produced fatal and melancholy consequences. The most melancholy event is that which occurred in Charleston, at the Roman Catholic Chapel in Austin street. A school kept in the Chapel had been dismissed a short time before it was struck by lightning, but many of the pupils remained in and about the building. The Patriot states that the fluid first entered at a window in the girl's school room in the second story, and killed two boys; then passed into the boy's school room below, out at a window to a post, against which two boys were leaning, killing one of them. A girl was also stunned, and the circulation of her blood appeared to cease for some minutes; but being placed where the rain fell upon her, she soon recovered.

The Hotel at Charlotta Neck, kept by Mr. Harvey, was also struck by lightning, but no person was injured.

During the intense heat of Tuesday of last week, Mr. Shaff, librarian in the State Department, at Washington, and son-in-law of Mr. Forsyth, Secretary of State, fell dead in the arms of Mr. Forsyth. We commend the following fable to our bachelor brother of the Northampton Courier. We do not like to think of him as absolutely celibate. He is too young for a hermit and too gallant for a misogynist.—*Bost. Trans.*

In the country the conversation of a company of ladies and gentlemen turning on the Mosaic account of the creation of the first woman, a lady made the following remark:—"The Creator, in this story, appears in the character of a midnight robber—he steals from Adam in his sleep." "Allow me, madam," said a gentleman present, "to narrate an anecdote by way of argument in opposition to your remark. Last night some persons entered my father's house, when they took a bar of silver, and left in its place a richly chased gold vase; would you consider these men as thieves?" "They thieves!" exclaimed the lady, "no—benefactors." "Well, then," said the gentleman, "in what manner are we to regard him who took away a worthless rib, and gave him in exchange that greatest of earthly treasures—Woman."

## MARRIED.

At Otis, Ms., Mr. Norman Sheldon, of New Marlborough, to Miss Eliza Ann Curtis, of Otis.

At New London, Mr. Courtland Latimer to Miss Charlotte McEwen.

## DIED.

In this city, Mr. Harvey Smith, aged 18 years.

At Wethersfield, on the 9th inst. Mr. Oliver Wolcott, aged 50.

At East Hartford, very suddenly, Mr. Russell Simonds, aged 68.

At East Windsor, on the 9th inst. Mr. John Starkweather, aged 35.

At New London, Mrs. Mary Hallam, aged 81, relict of the late Edward Hallam, Esq. On the 5th inst. Elizabeth C. Harbut, daughter of Samuel and Matilda Harbut, aged 37.

At Norwich, on the 2d inst. Simeon Thomas, Esq. aged 81.

At Jacksonville, Ill., suddenly, of putrid typhus fever, Julia Mather, daughter of Ailyn M. Mather, of Windsor, Conn.

At Ashford, Josias Byles, Esq. aged 78. Mr. Byles had been Town Clerk from the early part of his life. His father filled the same office before him, and held it to old age, when the son was elected in lieu of the father; and such was his integrity, amiableness of manners, and sobriety, that no party commotion has ever been sufficient to remove Mr. Byles from his office, though for many years his political creed differed from that of a majority of the town.

At Detroit, July 5, G. B. Porter, Esq. Governor of the Territory of Michigan.

## NOTICE.

THE public examination of the Students in the Conn. Bap. Lit. Institution, will take place on Tuesday, July 27, to commence at 9 o'clock A. M. After which there will be a vacation of three weeks.

J. COOKSON, Standing  
G. PHIPPEN, Examining  
S. S. MALLERY, Committee.

N. B. The Board of Trustees of the Institution will meet at the house of the Rev. Harvey Ball, on Tuesday, July 27, at 9 o'clock A. M.

G. PHIPPEN, Sec'y.

Suffield, July 15, 1834.

## NOTICE.

THE next monthly meeting of the Hartford county Temperance Society, will be held at Simsbury, on the 4th Tuesday of July, inst. Delegates will meet at 10 o'clock A. M. Public exercises at the meeting house, at 2 P. M. An address or addresses are expected.

F. G. COMSTOCK.

## NOTICE.

THE Baptist Ministerial Conference of Fairfield County and vicinity have agreed to hold their next quarterly meeting at the house of Eld. Nathan Willman, in Weston, the first Tuesday in August, at 11 o'clock A. M. Br. S. Ambler is to preach on the occasion, text Rom. v. 1. Ministering and other brethren are respectfully invited to meet with us.

SILAS AMBLER, Clerk.

## NOTICE.

SIX months are limited and allowed by the honorable Court of Probate, for the District of Hebron, to the creditors of the estate of Betsey Ann Barber, late of Hebron, deceased, to exhibit their claims against said estate to the subscriber.

HORACE J. JONES, Administrator.

Hebron, July 15, 1834.

## NOTICE.

AT a Court of Probate held at Hartford, within and for the district of Hartford, on the 11th day of June, A. D. 1834—

Present, ISAAC PERKINS, Esq., Judge. FREEMAN CROCKER, Administrator on the estate of Samuel Beckwith, late of Hartford, within said district, deceased, having represented said estate insolvent, and given notice to all concerned, to appear before this Court the present day, at 2 o'clock P. M. to be heard relative to the appointment of Commissioners, and no one appearing, This Court doth appoint George W. Bolles and Benjamin Fowler of Hartford, Commissioners, to examine and adjust the claims of the creditors of said estate; and also doth decree, that six months be allowed them to exhibit their claims to said Commissioners, after they shall have given public notice of this order by advertising the same in a news paper published in Hartford, and by posting a copy thereof on a public sign post in said town of Hartford nearest to the place where the deceased last dwelt. Certified from Record.

HENRY BELDEN, Clerk.

#3w27

## UNITED STATES

## MEDICAL AND SURGICAL JOURNAL.

Extract from the Prospectus.

The contents of American and Foreign medical publications generally, will be well mined, in other words, the wheat separated from the chaff, thereby transferring the useful and practical matter into the pages of the Journal.

Biographies of deceased physicians, miscellaneous articles, &c., in short, all that can be collected, interesting to the practitioner, will be given in the Journal. To effect the object in view, every necessary arrangement is made to command the American and foreign medical publications, as early as possible after they are issued from the press.

It will be perceived that the Journal is put at a low price; particularly so, as it will in fact contain more matter than some journals published at five dollars per annum; and if patronized beyond what may reasonably be expected, its pages will be proportionally enlarged.

A number of highly respectable medical gentlemen's names might have been given as collaborators, but it is thought best to let the Journal stand or fall on its own merits.

## CONDITIONS.

1. The work will be published in each month, commencing in August. The paper, type, and number of pages, will correspond with the first number.

2. A title page and good index will be given with the last number of the year.

3. Price \$3 per annum, payable on the delivery of the sixth number of each year.

4. No subscription will be received for less than a year, commencing with the first number of the year.

5. No subscription will be discontinued until all arrears are paid, and subscribers will be held responsible until then.

6. The work sent to subscribers by mail, will be at their risk; but if it appears that any unavoidable accident has occurred, duplicate copies will be furnished without additional expense, provided it can be done without breaking volumes.

7. Subscribers may make payment to the agent nearest them, or remit by mail to James Webster; in this case, enclose the money, and mail the same in the presence of the post master, taking a memorandum of the date and notes so remitted, and they will be exonerated from all risk, &c.—Subscribers paying attention to this condition, will readily perceive that they will never be at a loss to make payment, or to make known their wish to discontinue their subscription, &c.

8. All letters and communications must be addressed, post paid, to James Webster, agent for the United States Medical and Surgical Journal, New York; or the south east corner of Market and Eighth streets, Philadelphia.

June 1834.



## POETRY.

## THE SUNRISE PRAYER-MEETING.

Haste, the day dawns, haste away,  
Join the band that loves to pray;  
Sweet it is, and blest employ,  
Full of comfort, rich of joy.

Haste, before the sun's full ray  
Bids the twilight flee away;  
Haste, and seek the Saviour's face,  
Share his love, and feel his grace.

Oh, my soul! 'tis good to be  
In such blissful company;  
Wouldst thou flee from every snare?  
Hide thee in the house of prayer.

Jesus loves to meet his saints,  
Loves to soothe their bitterest pains;  
Deigns to hear the humblest groan;  
All our griefs he makes his own.

O then, rise, and haste away,  
And with prayer begin the day;  
Let it float on every breath;  
Sweet in life, the calm of death.

Soon the voice of prayer shall die  
In the rapturous song on high;  
We shall shout on Canaan's shore,  
Hallelujah, evermore.

From the Western Christian Advocate.

## INDIAN CAPTIVITY.

A true narrative of the Capture of the Rev. O. M. Spencer, by the Indians, in the neighborhood of Cincinnati, written by himself at the request of the Editor.

[CONTINUED.]

Often as I sit securely in the house of God, the spacious temple of the Most High, surveying the hundreds that surround me, fearlessly raising their notes of praise, and tranquilly worshipping the Father of mercies, the days of other years, and scenes long, long past, recur to my mind with all the vividness of recent occurrences. Then fresh in my remembrance is the rude log house, the first humble sanctuary of the first settlers of Columbia, standing amid the tall forest trees on the beautiful knoll, where now may be seen a grave yard and the ruins of a Baptist meeting house of later years. There, on the holy Sabbath we were wont to assemble to hear the word of life; but our fathers met with their muskets and rifles, prepared for, and ready to repel any attack of the enemy. And while the watchman on the walls of Zion was uttering his faithful and pathetic warning, the sentinels without, at a few rods' distance, with measured step, were now pacing their walks, and now standing and with strained eyes endeavoring to pierce through the distance, carefully scanning every object that seemed to have life or motion.

The first clergyman I there heard preach was Mr. Gano, father of the late Gen. Gano of this city, then a captain, and one of the earliest settlers of Columbia. Never shall I forget that holy and venerable man, with locks white with years, as with a voice tremulous with age he ably expounded the word of truth, and affectionately encouraged penitent sinners to hope in Divine forgiveness, from the words of Job: "O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments." He has long since gone to reap the reward of them "that turn many to righteousness," and most of those, who his hearers, are dwellers in that land whither they shall never emigrate. Often too, as I rest quietly in a comfortable dwelling or sit at a table crowned with plenty, possessing not only every necessary, but some of the luxuries of life, I think of the hardships of the early settlers of the west; and contrasting their perils and privations with the security and plenty of the present day, mentally exclaiming with the psalmist, "The lines are fallen unto us in pleasant places; yea, we have a goodly heritage." My wife, who now sits beside me, and whose parents settled at Marietta in the spring of 1793, says, that so great in that summer was the scarcity of bread stuffs that her mother was obliged to send her children from the house while she prepared bread for her boarders, who by some fortunate circumstance had obtained a bushel of corn meal; and I have often heard, that in the Miami settlements, the same summer, many, while planting and tending their crops, were confined wholly to boiled corn, as a substitute for bread; and sometimes destitute even of that, used in its stead a sweet bulbous root called by grass.

I well recollect, that in 1791, so scarce and dear was flour, that the little that could be afforded in families, was laid by to be used only in sickness, or for the entertainment of friends; and although corn was then abundant, there was but one (Wickham's) floating mill on the little Miami, near where Turpin's now stands. Built in a small flat boat, tied to the bank, its wheel turning slowly with the natural current running between the flat and a small pier anchored in the stream, and on which one end of its shaft rested; and having only one pair of small stones, it was at best barely sufficient to supply meal for the inhabitants of Columbia, and the neighboring families; and sometimes, from low water, and other unfavorable circumstances, it was of little use, so that we were obliged to supply the deficiency from hand mills, a most laborious mode of grinding.

The winter of 1791-2 was followed by an early and delightful spring; indeed I have often thought that our first western winters were much milder, our springs earlier, and our autumns longer than they now are. On the last of February, some of the trees were putting forth their foliage; in March, the redbud, the hawthorn, and the dogwood in full bloom, checked the hills, displayed their beautiful colors of rose and lilac; and in April, the ground was covered with mayapple, bloodroot, ginseng, violets, and great variety of herbs and flowers. Flocks of partridges were seen, decked in their rich plumage of green and gold. Birds of various species, and of every hue, were flitting from tree to tree, and the beautiful bird, and the untutored songsters of the west, made the woods vocal with their melody. Now might be heard the plaintive wail of the dove, and now the rumbling drum of the partridge, or the loud gobble of the turkey. Here might be seen the clumsy bear, doggedly moving off, or urged by pursuit into a laboring gallop, retreating to his citadel in the top of some lofty tree; or approached suddenly, raising himself erect in the attitude of defence, facing his enemy and waiting his approach; there the timid deer, watchfully resting, or cautiously feeding, or aroused from his thick, gracefully bounding off, then stopping, erecting his antlered head, and for a moment gazing around, or sniffing the air to ascertain his enemy, instantly springing off, clearing logs and bushes at a bound, and soon distancing his pursuers. It seemed an earthly paradise; and but for apprehension of the wily copperhead, who lay silently coiled among the leaves, or beneath the plants, waiting to strike his victim; the horrid rattlesnake, that more

chivalrous, however, with head erect amid his ample folds, prepared to dart upon his foe, generously, with the loud noise of his rattle, apprised him of danger; and the still more fearful and insidious snake, who, crawling upon the ground, or noiselessly approaching behind trees and thickets, sped the deadly shaft or fatal bullet, you might have fancied you were in the confines of Eden, or the borders of Elysium.

At this delightful season, the inhabitants of our village went forth to their labor, inclosing their fields which the spring flood had opened, tilling their ground, and planting their corn for their next year's sustenance. I said, went forth, for their principal corn field was distant from Columbia about one mile and a half east, and adjoining the extensive plain on which the town stood. That large tract of alluvial ground, still known by the name of Turkey Bottom, and which, lying about fifteen feet below the adjoining plain, and annually overflowed, is yet very fertile, was laid off in lots of five acres each, and owned by the inhabitants of Columbia; some possessing one, and others two or more lots; and to save labor, was enclosed with one fence. Here the men generally worked in companies, exchanging labor, or in adjoining fields, with their fire arms near them, and in case of an attack, ready to unite for their common defence. Here their usual annual crop of corn from ground very ordinarily cultivated, was eighty bushels per acre; and some lots well tilled, produced a hundred, and in very favorable seasons, a hundred and ten bushels to the acre. An inhabitant of New England, New Jersey, or some portions of Maryland, would scarcely think it credible, that in hills four feet apart, were four or five stalks one and a half inch in diameter, and fifteen feet in height, bearing each two or three ears of corn, of which, some were so far from the ground that to pull them, an ordinary man was obliged to stand on tiptoe. Small as I then was, I drove the oxen, while my father followed by the corn dressers, guided the plough between the rows; for, having lost our horses, we were obliged to substitute cattle, which, however, connected by a long yoke, having the draft near to one of them, and permitting each to walk in a separate row, fully supplied the place of a horse.

Well do I recollect with what alacrity I performed my labor, on the promise of my father, that I should spend the approaching fourth of July at Fort Washington; and well do I remember with what gayety and high expectations of coming pleasures I left home to realize those expectations. It was on the afternoon of the 31 July, 1792, in company with my sisters, and several ladies of Columbia, and some officers who had arrived there on the morning of that day, for the express purpose of conveying them to Fort Washington, to partake of a dinner to be given by the officers, and followed with a ball on the evening of the fourth. We left the shore in front of my father's dwelling, in a large rowed by eight soldiers, and were soon descending with the rapid current of the river, at the rate of six miles an hour. The scenery of the Ohio, between Columbia and Cincinnati, was in those days truly romantic; scarcely a tree had been cut on either side, between the mouth of the Crawfish and that of Deer Creek, a distance of more than four miles. The sand bar now extending from its left bank, opposite to Spertsmann's Hall, was then a small island, between which and the Kentucky shore was a narrow channel with sufficient depth of water for the passage of boats. The upper and lower points of this island were bare, but its centre, embracing about four acres, was covered with small cotton wood, and surrounded by willows, extending along its sides almost down to its water's edge. The right bank of the river, crowned with its lofty hills, now gradually ascending, and now rising abruptly to their summits, and forming a vast amphitheatre, was from Columbia extending down about two miles, very steep, and covered with trees quite down to the beach. From thence, nearly opposite the foot of the island, its ascent became more gradual, and for two miles farther down, bordering the tall trees with which it was covered, was a thick growth of willows, through which, in many places, it was difficult to penetrate. Below this, the beach was wide and stony, with only here and there a small tuft of willows, while the wood on the side and on the top of the bank was more open. Not far from this bank, and near the line of the present turnpike, was a narrow road leading from Columbia to Cincinnati, just wide enough for the passage of a wagon, which, winding round the point of the hill above Deer Creek, descending northwardly about 400 feet, and crossing that creek, and in a southerly direction ascending gradually its western bank, led along the ground, now Symmes-street, directly toward Fort Washington, and diverging at the intersection of Lawrence-street to the right and left of the fort, entered the town. I have been thus particular in describing the river between Columbia and Cincinnati, not only that those who now see it may have some idea of its former appearance, but that the reader may better understand the narrative that follows.

Scarcely an hour, enlivened by conversation, had elapsed from the time we left Columbia before we landed on the shore in front of the garrison, and ascending the bank in a few minutes, entered Fort Washington. The morning of the 4th was ushered in with the discharge of thirteen rounds from the cannon of the fort; at 12 the firing was repeated, and the troops under arms performed various evolutions; at dinner as usual, the toasts were followed by the discharge of artillery; at dusk there was a brilliant exhibition of fire works; and at night, if not a splendid, yet, in the opinion of those present, a very agreeable and sprightly ball. The two succeeding days were spent by me in various amusements; but having exhausted these and grown tired of play, I became restless and uneasy, and determined to return home, with all the inconsiderateness of childhood, (for I was not then eleven years old,) secretly left the garrison, whose first knowledge of my absence was the report of my capture. Reaching the bank in front of the fort, about 3 o'clock on the afternoon of the 7th, I found a canoe with four persons on board bound for Columbia, just about to push off from the shore. Discovering one of them to be an acquaintance, I hailed them, requesting them to take me on board, which request, after a few moments' consultation, they complied with. The canoe, which was small, narrow, and quite unsteady, had proceeded only a few rods above the mouth of Deer Creek, when one of the men, much intoxicated, having made several lurches on both sides, at length tumbling overboard and nearly upsetting us, after a few awkward flounders, reached the shore. Not knowing how to swim, and being afraid to continue in the canoe, I prevailed with the remaining men to set me on shore, when, after a few minutes, leaving the drunken man sitting on the bank, we proceeded toward Columbia. In the bow of the canoe stood Mr. Jacob Light, and with a paddle aided in propelling it; in the stern, a stranger, a swarthy, athletic man, with thick, black, bushy hair, sat with a paddle, which he sometimes used as an oar, and at others, as a rudder; and in the bottom of its centre sat Mrs. Coleman, then an old woman of sixty. For myself I walked along the beach, a little below the canoe, now listening to the merry conversation of my companions, and now amusing myself by skimming small flat stones over the surface of the water. A mile above the mouth of Deer Creek, a canoe which we had discovered some time before de-

scending the middle of the river, having on board some market people, and a woman whose child cried loudly and incessantly, passed us, and elicited from the old lady, as is common in such cases, some remarks on the government of children. We had reached the point of a small cove, less than a mile below the foot of the island, and proceeded a few hundred yards along the close willows here bordering the beach at about two rods distance from the water, when the stranger in the stern of the canoe looking back and discovering the drunken man staggering along the shore nearly a mile below us, remarked with an oath that he would be "bait for the Indians." Scarcely had he spoken, and resumed his labor, for a few moments suspended, when turning my eyes from the drunken man to the men in the canoe, I saw Mr. Light spring suddenly into the river, and the stranger at the stern falling over toward the shore. In the next moment hearing the sharp crack of two rifles in instant succession, and looking toward the willows about two rods above me, I saw through the thick smoke of their guns, two Indians, with faces black as midnight, rushing toward the canoe. Never shall I forget my feelings at that moment. For an instant I stood motionless, and my brief reflection in that moment, as I involuntarily drew down my head between my shoulders was, *I have made some narrow escapes, but now death is inevitable.* One Indian was now within ten feet of me; in his right hand was the uplifted tomahawk, and in his left the naked scalping knife. Instantly, as on wheeling, I ran toward the water, hoping to reach the canoe and push out into the river, and passing within a few feet of the shore, I saw the Indian, just at the moment when striking his tomahawk into the head of the unfortunate stranger, seized him by the hair, passing his knife quickly around the scalp, and tearing it violently off, he held it up for a moment with fiendish exultation. Finding I could not gain the canoe, which by this time had got out into the current, turning from the death-sickening sight of the mangled man, and breathing every moment a similar fate, I next attempted to run down the river, in the vain hope of escaping; but I had not proceeded ten steps, when the other Indian discovering my design, easily headed me. Instead, however, of seizing me violently, approaching within a few feet, he extended to me his hand in token of peace. I took it, and from what I had heard of the character and customs of Indians, feeling assured of present safety, became at once calm. The whole of these events did not occupy more than thirty seconds. The Indians had been on the hill in quest of horses, when hearing the loud crying of the child in the canoe that about ten minutes before had passed us, they came down to the bank of the river, thinking they might have an opportunity of effecting some mischief. Arriving too late to injure those in that canoe, and discovering that about a quarter of a mile below, the Indians determined to await our approach, and having planned to kill the men and woman, and take me prisoner, concealed themselves behind a large log among the willows, whence as we came nearly opposite they made their attack.

I had time only to cast a brief glance at the shocking scene before me; to see Mr. Light, who although wounded in the left arm, was with his right swimming out into the river about one hundred yards from the shore; the dead body of the stranger lying just in the edge of the water; Mrs. Coleman about two rods out in the river, her clothes spread over the water and with her head near its surface, apparently floating; and the desolate canoe slowly descending with the current, when the Indian who had taken me prisoner, and who still held my hand, led me off; and followed by his companion whose tomahawk was extended almost over my head, soon began to climb the hill bordering the Ohio.

[To be continued.]

## A SUGGESTION ON JAMES I. 26, 27.

This passage is often abused by those who make religion consist in outward acts. A remark of Coleridge will help the reader to rescue it, among his acquaintances. The word *Spemata* here translated *religion*, means, he observes, the outward service, the rites and ceremonies, of religion. It is used by Paul [Acts xxvi. 5.] to designate the Jewish form of worship, and in Col. ii. 18, where it is translated *worshipping*—*worshipping of angels*. It does not occur in the New Testament. The apostle would say that "morality itself is the service and ceremonial [cultus exterior] of the Christian religion." The gospel has "light for its garment," its very "robe is righteousness." Attendance on public worship, hearing the word, &c., are means; not religion itself, or evidences of it. Where it exists, it manifests its presence by the "outward service" of doing the word—bridling the tongue, and visiting the fatherless and widows in their affliction, and keeping ones self unsupported from the world. In other words, the outward religious service which God requires, and which his Spirit, dwelling in the heart, prompts, consist in obedience to the commands to be holy as He is holy, (keep unspotted from the world,) and to love our neighbors as ourselves. The outward service of Christianity does not consist in arbitrary or conventional forms; but in the performance of duties, between which and Christian principle itself there is a connexion like that between the tree and its fruits. In the passage before us, the word religion means the fruit merely. It is a common mistake to regard it as meaning tree and fruit together.

## WONDERFUL DISCOVERY.

A subterranean Indian Village has been discovered in Nacoochee Valley in Georgia, by gold miners, in excavating a canal for the purpose of washing gold. The depth to which it is covered varies from seven to nine feet; some of the houses are embedded in a stratum of rich auriferous gravel. They are 34 in number, built of logs from six to ten inches in diameter, and from ten to twelve feet in length. The walls are from three to six feet in height, forming a continuous line or street of three hundred feet. The logs are hewed and notched as at the present day. The land beneath which they are found, was covered at its first settlement by the whites, with a heavy growth of timber, denoting a great antiquity to these buildings, and a powerful cause which submerged them. Cane baskets and fragments of earthenware were found in the rooms. The account is contained in a letter to the editor of the Southern Banner, from which the following particulars are extracted:

The houses are situated from 50 to 100 yards from the principal channel of the creek; and as no further excavations have been made, it is more than probable that new and more interesting developments will be made when the land is worked for gold. A great number of curious specimens of workmanship have been found in situations, which preclude the possibility of their having been moved for operations upon a mine. During my mining operations last year, I found, at one time, about one half of a crucible, the capacity of nearly a gallon. It was ten feet below the surface, and immediately beneath a large oak tree, which measured five feet in diameter, and must have been four or five hundred years old. The deposit was diluvial, or what may be termed table land. The stratum, of quartz gravel, in which the vessel was embedded, is about two feet in thickness, resting upon decomposed chlorite slate.

It is not difficult to account for the deposit of these substances in alluvial soil, for the hills are generally very high and precipitous, and from the immense quantity of rain which falls, the streams are swollen to great height, sweeping every thing with them and frequently forming a deposit of several feet in thickness in a season; but some of the diluvial land is from 10 to 30 feet above the level of the streams. These deposits exhibit appearances of as great antiquity as those recently formed.

There was a vessel, or rather a double mortar, found in Duke's Creek, about five inches in diameter, and the excavation on each side was nearly an inch in depth, basin like, and perfectly polished. It was made of quartz, which had been semi-transparent, but had become stained with iron which abounds in quantity in all this country. In the bottom of each basin was a small depression half an inch in depth and about the same in diameter. What its use could have been is difficult to conjecture. Some suppose it was used for grinding paint, &c., or in some of their plays or games. The high finish and its exact dimensions, induce me to believe it to be the production of a more civilized people, than the present race of Indians.

Respectfully yours, M. S.

## SOUTH AFRICA.

Sir John F. W. Herschel landed at the Cape on the 16th of January, with his instruments in good order. He had found an excellent spot for erecting an observatory, and hoped to proceed to astronomical observations, while his summer lasted. A colony, with the sanction of government, are about to establish themselves at Port Natal, on the eastern coast.

A new organization of the government has taken place in the Cape Colony, as well as at Ceylon. There are to be heretofore, legislative and executive assemblies—the former to consist of not less than ten, nor more than twelve members, about one half of them to be selected from persons not connected with the government. The proceeding has given much satisfaction, and it is thought to be the earnest of still greater freedom. We have received an account of the proceedings of an association formed in Cape Town, for exploring Central Africa from the south. A trading party, not long since, under the direction of Messrs. Hume and Millin, penetrated into Central Africa, in a northern direction from Lattakoo, as far as the tropic of Capricorn. From the favorable description given of this country and its inhabitants, the communication of this document excited great interest. An expedition has been formed, under the care of Dr. Andrew Smith and Lieut. Edie. A sum amounting to £705 has been subscribed at Cape town. It is supposed that about £500 will be required. Application will be made in England and India for aid. It is probable that the expedition will set out in the course of the present summer.—*Bost. Recorder.*

## BEAUTY IN THE GRAVE.

A young lady in A—, N. Y., was recently attacked with the small pox. She was gay and thoughtless, and had been much admired for her comeliness and beauty. When the disease made its appearance, she became much distressed at the thought of losing her beauty, and manifested her concern, by speaking frequently of such a dreadful event. Her mother, with deep solicitude, seemed to sympathize with the daughter in these fearful apprehensions. They conversed on the subject, and spoke of the probable influence which the circumstances would have upon the future prospects of the unfortunate young lady. While dwelling in her mind on this gloomy picture, the messenger of death suddenly and unexpectedly stood before her, clothed in terrors. He laid her slender and delicate form in his arms, and laid her beauty right down in the grave. There was no resisting the mandate. She yielded almost instantly to the stern command; now the worm is revelling on that beautiful brow, whose fairness she would so sedulously have preserved. The soul—that seemed not to have been thought of. No care had been taken to preserve it pure and spotless, or to cleanse it in the fountain of a Saviour's blood. What an unsightly thing is beauty in the grave!—*N. Y. Evan.*

## FROM THE MAINE WESLEYAN JOURNAL.

## DIGNITY OF THE CHRISTIAN.

Few subjects in this world can encourage the Christian more than the reflection that he is one of the chosen associates of Christ—that he is a brother to the Son of God, as it is said, "He is not ashamed to call them brethren;" and that this connection imparts him a dignity that can be equalled, it is believed, by no being that God has made. We are aware that this is taking what may be justly termed an elevated stand; yet we judge not more so than may be warranted by the Bible. We do not mean that man stands at the head of all intelligences by creation.—The archangel,—for as Mr. Wesley somewhere observes, we read of but one,—may be endowed with great powers of mind. Of this, however, we know but little. But we refer principally to the dignity of man by the redemption of Christ. By this mystery, which is still locked up in inaccessible light, he is made a partner with the Deity.

"I see in man a partner with the Deity,  
In that high attribute immortal life;  
I gaze, and as I gaze, my mounting soul  
Catches strange fire—Eternity with thee."

He is a brother of Christ—a Christ who is a God. The Christian might well be startled at the magnitude of such a thought, were it not attested by the word of God. "Join him," even to the throne, is its almost overwhelming promise.

But let us illustrate it a moment. Look at the Christian as he rises from the deepest obscurity, from unprecedented affliction, and in a momentary consciousness of his princely connection, surveys the world. He passes by the most delightful scenery of earth—the paradisaical gardens—splendid palaces—rich lawns—gigantic and ever varied forests—the purling stream and deafening cataract—and looks up to heaven with an humble and delightful heart, and says, "My Father made them all!—These are my Father's!" He may be an exile at the very moment, and forbidden to taste a single pleasure flowing from such a profusion of blessings; but by his heirship he knows they are his own.

But let him leave this lower world—let his spirit ascend to the august mansion—the dwelling place of the Deity. Let him stop a moment, as his eye first glances upon its indescribable loveliness—its unveiled glories, as yet, far in the distance from his view. With what feelings must the thought pass his mind.—It is my Father's house, builded by his own Almighty hands! As he ascends, he passes globes of light—passes from sun to sun—travels on the galaxy of the sky—the pathway of heaven, but they are his Father's. Let him pass on; train after train, such as becomes the palace of a God, meets his eye. Let him gaze upon the intelligences that stand at the distance, not as sentinels, but as hosts to receive the new and coming guests. But the first and all absorbing thought is, *they are my Father's!* But we are lost in glory.

Contempt and want are easy to be borne: but who can bear respect and abundance?—*Wesley.*

A farmer, at Courseilles, France, not long since, was tilling his land, when his plough struck against some hard substance, which he at first supposed was a stone, but afterwards discovered it to be an earthen vessel, containing a large quantity of gold coin of the reign of Charlemagne, the metallic value of which has been ascertained to be at least 40,000 francs. As they are in the highest state of preservation, they must be considered as worth a much larger sum.

## PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE AND MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bonds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

Wm. W. Ellsworth,	Martin Cowles,
Solomon Porter,	Martin Weles,
Jeremiah Brown,	Henry Waterman,
Merrick W. Chapin,	Samuel Kneass,
James B. Hosmer,	Daniel Hopkins,
Nathan Morgan,	Charles Sheldon,
Henry Hudson,	Henry A. Perkins,
Roderick Terry,	John A. Adams,
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	D. F. Robinson,

WM. W. ELLSWORTH, President.  
THOMAS C. PERKINS, Sec'y.

## CHEAP TRAVELLING.

FARE REDUCED TO \$2.  
Through by Day-light.

The low pressure Steam Boat WATERWITCH, Capt. Vanderbilt, & NEW ENGLAND, Capt. Sanford, have commenced running a Daily Line between Hartford and New York. On and after the 26th June, until the 1st of September, the fare will be reduced to \$2; meals extra. Days for leaving Hartford: NEW ENGLAND, Mondays, Wednesdays, and Fridays. WATERWITCH, Tuesdays, Thursdays, and Saturdays, At 6 o'clock, A. M. Days for leaving New York: WATERWITCH, Mondays, Wednesdays, and Fridays. NEW ENGLAND, Tuesdays, Thursdays, and Saturdays, At 6 o'clock, A. M.

## Night Line.

FARE, TWO DOLLARS.

THE CHIEF JUSTICE MARSHALL will run as heretofore, leaving Hartford on Mondays and Thursdays, at 2 o'clock P. M. Leaves New York on Tuesdays and Fridays, at 5 o'clock P. M. Fare, \$2, meals extra.

FREIGHT taken by all the boats as usual.  
H. BRAINARD, Agent.  
Hartford, June 24, 1834. 24

## PRINTING INK.

We, the undersigned, Printers and Publishers, of the city of Philadelphia, having used for some time back the Ink manufactured by Johnson & Durant, feel no hesitation in saying that we consider it equal if not superior to any now in use or manufactured in the U. States, in point of color and cleanness of impression.

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ARE just opening a fresh and seasonable assortment of BOOTS & SHOES, designed for the retail trade, of every description, and variety of style, selected to the present fashions, which they will be happy to exhibit to those who will favor them with a call.

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Hartford, May 10. 17

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INTERESTING

MR. KINCAID

The King's opinion

Sept. 2. Visited the

of the palace this evening

house, and had some time

but this evening he told me

Judson, showed me the

the room, they occupied

prison. Some time ago

inquired where Mr. Jud

he was in Maulmein, I

come here? He is a

was here, teach and de

make better men of th

that when Mr. Judson w

it was just a trick of t

and that the king kne